BIOGRAPHY OF

IMAM-E-AZAM

HAZRAT ABU HANIFA (RA)

(NAUMAN BIN SABITH)

SIKANDER NAQSHBANDI

BIOGRAPHY OF

IMAM-E-AZAM

HAZRAT ABU HANIFA (RA)

(NAUMAN BIN SABITH)

SYED SIBTE SIKANDER NAQVI

HANAFI NAQSHBANDI MUJADDIDI

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Name of Book: **Biography of Imam-e-Azam**
Imam Abu Hanifa (ra)
Hazrat Nauman bin Sabith

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Title Syed Hammad ur Rahman
825-561-8317
Proofreading: Amir Qadir, Canada
Quantity
Published 2026 AD
Price

Contacts to acquire the book

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Imam-e-Azam Abu Hanifah (ra) said!

DON'T GATHER HEAP OF SINS FOR HIMSELF AND FOR YOUR HEIRS ACCUMULATION OF WEALTH

{بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ}

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Amirul Momineen fil Hadith

Imam Sufyan Thauri (ra) said

عند ذكر الصالحين تنزل الرحمة

(Jami Bayan al-Ilm wa Fazlah: 2/162: Ibn Abd al-Barr)

Remembrance of the righteous brings the mercy of Allah.

****

Submitted by the author

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَ نَسْتَعِيْنُهٗ وَ نَسْتَغْفِرُهٗ وَ نؤمِنُ بِهٖ وَ نَتَوَكَّلُ عَلَيْهِ وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَاوَمِنْ سَيِّاٰتِ اَعْمَالِنَا مِنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَ مِنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَ نَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَ نَا وَسَنَدَ نَا وَ نَبِيَّنَا وَ مَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَ بَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا اَمَّا بَعْدُ

فَاعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Prophet (ﷺ) said!

لوكان الايمان عندالثريا لتناوله رجال من فارس

(Bukhari, Muslim)

If faith goes to the Suraya (on the stars), then some people from the people of Persia will have faith will definitely find it.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِ نَا مُحَمَّدٍ وَ عَلٰى اٰلِ سَيِّدِ نَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ۔

اَللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِ نَا مُحَمَّدٍ وَّ عَلٰى اٰلِ سَيِّدِ نَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى اٰلِ اِبْرَاهِيْمَ

اِنَّکَ حَمِیْدٌ مَجِیْدٌ

When Allah Ta'ala created a human being, He gave him the title of Ashraf al-Makhloqat. Because Allah allowed humans to do both good and evil, Allah Ta'ala said to man that if you do good, I will provide you with paradise in return, and if you do evil, I will punish you in hell. To save man from injustice, Allah Almighty placed a chain of prophets (AS) to guide them, and this chain ended with our last prophet, Hazrat Muhammad Mustafa Ahmad Mujtaba (ﷺ). After him, no new prophet will come into the world. Allah preserved his teachings for the Day of Judgment, protected them, and spoke!

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ﴿۹﴾

(Surat al-Hijr: - 9)
Verily We: It is We Who have sent down the
Dhikr (i.e., the Qur'an) and surely, We will guard it.
(From corruption)

To protect His favourite religion, Allah Ta'ala creates people of every age who watch this religion, propagate it, and fight the obstacles that come in the way of this work. They are ready to make the most significant sacrifice for that. One of these great personalities is Imam-e-Azam Abu Hanifa (ra), who made serving religion his mission. Some people are chosen by Allah Ta'ala, from whom He takes the service of religion. There is also a prophecy of the Messenger of Allah ﷺ for Imam Azam, in which he ﷺ said!

قال رسول اللّٰہ ﷺ لو کان العلم بالثریا لتناولہ

رجل من ابناء فارس O (طبرانی)

If the knowledge is also gone on the Surya star, then one of the people of Persia will acquire it.

Hazrat Abu Huraira (RA) narrates that the Messenger of Allah ﷺ said!

When Allah Ta'ala bestows the position of popularity on a servant, He says to Jibraeel (peace be upon him), I love such and such a servant. You should also love him. Jibreel (peace be upon him) also falls in love with him. Then he announces in the sky that indeed Allah loves such and such a servant; you should also love him. So even the celestials adore him. Then the popularity is placed in the ground. (Sahih Bukhari: 1/456)

This love and popularity are achieved by those adorned with the jewels of faith and action, keeping the standards of popularity in view of the Qur'an and Hadith, and following the methods given by the Companions of the Prophet (ﷺ) and the Ahl al-Bayt-e-Azam.

Imam Abu Hanifah (ra) has both external and internal perfections at their peak. His piety and fear of Allah, worship and austerity, patience, humility, truthfulness and boldness, and generosity were worth mentioning. He had the capacity of ijtihad and Qiyas and a strong memory. Imam Abu Hanifa (ra) has given this ummah a great gift of Islamic law by editing Islamic jurisprudence, which is a great favour to the Muslim ummah for those who come till the Day of Resurrection.

Allah Ta'ala accepted his work, unlike the latecomers. His scholarly and jurisprudential services from the Abbasid period till today will be a shadow on all Muslims in the whole world. They will continue to be in the shadow until the Day of Judgment, Allah willing. Imam Sahib's (ra) understanding of hadith, jurisprudence skills, political insight, extraordinary memory and intelligence, golden principles of doing business, asceticism and piety, Sufism and Tariqat, and the spirit of self-sacrifice were at their best. He used to bear his opponents' taunts with great patience and tolerance, and would answer their accusations with arguments.

Dozens of books have been written on the life and services of Imam Azam (ra) and will continue to be written, Allah willing. This book is also an attempt to get a small portion of this ocean of blessings; may Allah accept it. (Amen)

This book could not cover all aspects of Imam Sahib's (ra) life. It can only provide a brief overview of the services and achievements he has performed in his bright life.

In the end, readers are requested to inform us of any mistakes they notice while studying this book.

Whatever qualities there are in this book are the result of the gift of Allah Ta'ala, the love of His Beloved Prophet (ﷺ), and the kindness of my Shaykh Tariqat Professor Dr. Hafiz Munir Ahmad Khan (Damat Barakatahu), and the flaws are my shortcomings. I pray

to Allah Ta'ala to bestow His mercy and blessings, to give me an understanding of the religion in the true sense, to enable me to follow Imam Azam (ra) in the true meaning, and to make it a treasure for me, my parents, and my teachers in the hereafter. And accept this service with great sincerity. Moreover, may this book enable you to read it yourself and inspire others. Amen

وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ ۭ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ O

(Surah Hud. 88)

And my success is not through Allah.

Upon Him, I have relied, and to Him, I return.

Seeking Duaa

Sikandar Naqshbandi *(Allah forgive him)*

20th Safar al-Muzaffar 1444AH on Friday
According to 16th September 2022
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Human being

WHAT IS A HUMAN BEING?

TO EARN THE WEALTH AND

LOSES HIS HEALTH, THEN GIVES THE WEALTH BACK TO GAIN HIS HEALTH

HE WASTES HIS PRESENT BY THINKING ABOUT THE FUTURE, THEN CRIES, REMEMBERING HIS PAST IN THE FUTURE.

HE LIVES AS IF HE WILL NEVER DIE, AND TO DIE IS TO DIE

LIKE NEVER LIVED.

(Sheikh Saadi Shirazi)

Name and lineage

Name: Nauman

Surname: Abu Hanifa

Father's Name: Thabit bin Nu'man (Zutah)

Born: 5th September 702 AD, 80AH

Place of Birth: Kufa

Death: 14th June 772AD / 150AH

Age: 69 years

Nicknames: Imam-e-Azam, Imam-e-Imam Siraj-ul-Umma, Chief of Jurisprudence and Mujtahedeen, Syed-ul-Auliya and Muhadeseen, Imam of the Muslims, Imam of Ahle Sunnah and Hadith, Imam ad-Dunia.

The genealogy is described as follows.

Nauman bin Thabit bin Marzban Zutah bin Thabit bin Yazdegerd bin Shahryar bin Parvez bin Noshirwan Badshah.

According to the description of the “Share Tuhfa al-Nasayeh,” his lineage reaches Hazrat Ibrahim (AS), and he comes here and gets his lineage from Hazrat Syed-e-Alam (ﷺ).

Before accepting Islam, his grandfather's name was Zutah. When his grandfather converted to Islam, he changed his name to Nauman. His grandfather and

father were also Tabai. And he was also Tabai. Thus, three generations of his were Tabai.

Khatib al-Baghdadi (ra) has narrated from Hazrat Ismail bin Hammad (ra), grandson of Hazrat Imam-e-Azam (ra), that I am Ismail bin Hamad bin Numan bin Marzban (ra) from the descendants of Fars Ahrar. By Allah! Slavery never came upon us. My grandfather, Hazrat Abu Hanifah (ra), was born in Dhul-Hijjah in 80AH.

Some scholars have written that the grandfather of Imam Abu Hanifah (ra) came from Kabul to Anbar. Imam Sahib's father, Thabit, was born there. When unrest spread in Anbar, his ancestors went to Nisa, where Hazrat Imam (ra) was born, and then came to Kufa. Some scholars have also mentioned that Timid stayed there for some time.

There is a narration that he was born in 80AH during the reign of Khalifa Abdul Malik bin Marwan, and 67 years had passed since Kufa was settled. A large number of Companions and Tabai were present here. Religious and academic councils and classes were established everywhere. 80AH is also stated correctly by Ibn Habban (ra). Khatib Baghdadi (ra) and Ibn Khalqan (ra) have written in 61 AH.

Allama Badruddin Aini (ra) (died 855AH) writes in his book Umda tul-Qari that Imam Abu Hanifa (ra) was born in 70AH.

Allama Qazi Abu Abdullah Hussain bin Ali Simri (ra) (died 436AH) and Imam Abd al-Barr (ra) narrated from Imam Abu Yusuf (ra) Qazi Al-Qadah that I heard from

Imam Abu Hanifa (ra) that in 93AH, I was with my father, who went on Hajj, I was sixteen years old at that time. There, I saw an older man surrounded by a crowd. My father said that he is Hazrat Abdullah bin Harith bin Jaz (RA), a companion of the Messenger of Allah (ﷺ), and that people gather around him to listen to the hadiths of the Messenger of Allah (ﷺ). I asked him to take me so that I could listen to the hadith from him. So, he took me and went forward, tearing the crowd. I reached very close to him, and I heard him saying this! "I have heard from the Messenger of Allah (ﷺ) that the one who has gained an understanding of the religion, Allah Almighty, cures his worries and provides him with sustenance in a way that he did not even imagine."

(Biography of Imam-e-Azam, p. 62 concerning Abi Hanifa Akhbar and Jamia Bayan-ul-Ilm)

This narration indicates that Imam Abu Hanifa (ra) was born in 77 AH.

Allama Kothari (ra) has given priority to 70AH based on evidence and the Qur'an, and has said that in 87AH he went to Hajj with his father, met Hazrat Abdullah bin Al Harith bin Jaz (RA), and heard the Hadith. Share Bukhari Mufti Muhammad Sharif-ul Haq Amjadi (ra) says about the year of birth of Imam Azam (ra), "Most people prefer 80AH, but many researchers have preferred 70AH. The same is true for this servant. (Muqaddama Nuzhat al-Qari, Sharh Bukhari, p. 169)

It is written in Miftah al-Saada that after the death of Imam Abu Hanifa's (ra) father, his mother married Hazrat Imam Jafar Sadiq (ra). He grew up under his

tutelage. Most scholars said this narration is not reliable.

The reliable saying is that he is of Persian descent and that slavery has not affected any of his ancestors. Historians have used mawali to refer to non-Arabs. However, in Arabia, it was customary for a foreigner or a weak person to receive the support and shelter of an influential person or tribe. Therefore, when Hazrat Imam Azam's (ra) grandfather came to Iraq, he did the same. His family settled in Kufa. The family of Imam Abu Hanifa (ra) became known as the Tammi family by establishing ties with Banu Taymullah bin Thalabah, a noble and honourable tribe of Kufa. The members of this tribe were called "Musabeh al-Zulm," meaning lamps of darkness, because of their nobility and goodness.

(Jamharat Ansab al-Arab: p. 399)

In Ibn Khalqan's history, Imam Azam (ra) was of medium height, with a whiteish complexion and a beautiful face. He was a scholar, ascetic, worshiper, pious, good-natured, and sweet-spoken.

Imam Tahavi (ra) narrated in Shareh Mushkil al-Asar that Hazrat Abdullah bin Yazid (ra) says that I came to the service of Imam Azam (ra); he asked me! Who are you? I said: "I am such a person that Allah has favoured through Islam." That is, I am a neo-Muslim. Hazrat Imam Azam (ra) said: Do not say that! Instead, establish a relationship with one of these tribes, and

then your relationship will also be with them. I was like that myself.

Muala is not only called Ghulam (enslaved person), but Wala Islam, Wala Halaf, and Wala Zuma are also called Wala, and those related to them are also called Mawali. Imam Bukhari (ra) is weak because of Islam. Taimi, because of the oath of Imam Malik Wala. And to Maksim, Wala-Zuma means Hazrat Ibn Abbas (RA) because of staying in the service of the Prophet (ﷺ) for a long time, he is called Muala Ibn Abbas (RA).

Duaa of Hazrat Ali Al-Murtaza (RA)

Hazrat Thabit (ra), the father of Imam Abu Hanifa (ra), attended Hazrat Ali Murtaza's (RA) service at a young age and prayed for blessings for him and his children. And we hope that Allah will accept Hazrat Ali Murtaza's (RA) prayer in our favour.

It is narrated by Ismail (ra) that Thabit's (ra) father, Nu'man bin Marzban (ra), presented Shahi Faludah to Hazrat Ali (RA) on the day of “Nowruz,” and he spoke!

"نَوْرُوْزُنَاكُلَّ يَوْمٍ" Our Nowruz is every day. The family of Imam Abu Hanifa (ra) was so rich and influential that the royal family used to serve Faludah in the service of the Caliph, a role reserved for the rich of the time.

It has been said that this incident was of Maharjan, and Hazrat Ali (RA) said, "Every day is our Maharjan."

It is known from the narration that Hazrat Ali Al-Murtaza (RA) prayed for good and blessings for the father of Imam Abu Hanifa (ra) and his children. This proves that Imam Abu Hanifa's (ra) father was a Muslim at the time of prayer. Historical books mention that Imam Sahib was born into a Muslim family. All the scholars agree on this, except a few, but their opinions are unreliable.

Explanation of surname

There are many sayings about his surname, Abu Hanifah (ra).

1. Because the Arabs called the Dawat (in earlier times, used to keep ink for writing books or writing by wetting the pen), that inkpot was called Hanifa. At the Jama Masjid of Kufa, four hundred inkpots were always wakf for students. Imam Azam (ra) had a wide circle of teaching, and each of his students had a separate inkpot, so he was called Abu Hanifa.

2. Sahib Millat Hanifa rejects false religions and is utterly inclined towards the truth. Hanifa is derived from Hanif, meaning "one who worships" and is attracted to religion.

3. In the Qur'an, Allah Almighty said to the Muslims!

قُلْ صَدَقَ اللّٰهُ ۟ فَاتَّبِعُوْا مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ○

(Surah Al-Imran: 95)

Say (O Muhammad ﷺ): "Allah has spoken the truth; follow the religion of Ibrahim (Abraham) Hanifa (Islamic Monotheism, i.e., he used to worship Allah Alone), and he was not of Al-Mushrikun."

وَمَنْ اَحْسَنُ دِيْنًا مِّمَّنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ وَّاتَّبَعَ مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ

(Surat al-Nisa. 125)

And who can be better in religion than one who submits his face (himself) to Allah (i.e., follows Allah's religion of Islamic Monotheism)? he is a Muhsin. It follows the religion of Ibrahim (Abraham) Hanifa (Islamic Monotheism - to worship none but Allah Alone).

Imam Azam (ra) adopted the surname Abu Hanifa from this relationship. It means the one who abandons the false religion and adopts the true faith.

(Al-Khairat al-Haasan: 71)

4. He did not declare the water he used permissible for purification, so his followers started using faucets. Since the Faucet is called Hanifa, he is called Abu Hanifa.

5. Hafiz Shamsuddin (ra) has written that some people said Imam Sahib had a daughter named Hanifa, so he kept his surname, Abu Hanifa. But all reliable sources confirm that he had no daughter. He had only one son, Hammad. Allama Mawafiq (ra) also has the same idea.

6. One of the reasons is that Nauman's dictionary in Arabic refers to the blood as the one on which life rests.

It was named auspicious. He established the principles of Islamic law, which became popular and served as a basis for universalizing the holy law. Even Imam Shafi'i (Quds-Sara) said, after seeing his greatness in knowledge and wisdom,

الناس فی الفقه عیال ابی حنیفة

In jurisprudence, everyone needs Abu Hanifa (ra). Nauman is also a variant of the flower Gul Lala. It is red and has a very soulful fragrance. It shows its spring at the foot of the mountain in early spring. Therefore, through your ijtihad and Istinbat, Islamic jurisprudence spread worldwide.

Nickname

Imam-e-Azam Abu Hanifah (ra) is the greatest in age, knowledge, majesty, and rank among all Imams of Fiqh and Hadith. That is why he is remembered as Imam Azam (ra). Allah Ta'ala liked this title so much that it became part of his name. Not only the Ahnaf but all schools of thought of the Muslim Ummah remember him by this name. A few quotes from scholars of other schools of thought are presented as samples:

1) The great historian and famous Muhaddith Imam Shamsuddin Dhahabi Shafi'i (ra) (died 748AH) mentioned Imam Sahib in his book "Tazkirah al-Huffaz" in a beautiful way that he begins with the title of Imam Azam (ra).

2) Hafiz al-Hadith and al-Rijal Imam Abu Saad Abdul Karim Samani Shafi'i (ra) (died 562AH) writes that while describing the year of birth of Imam Shafi'i, he writes that he was born in 150AH, probably on the same day that he was born. Imam-e-Azam Abu Hanifa (ra) passed away.

3) Imam Muhammad Ali bin Muhammad bin Allan Alvi Shafi'i (ra) (died 1057AH) writes that Imam Abu Hanifa (ra) is the great Imam. Etc.

Slavery Misconceptions:

Allama Nawi (ra) has written in the "Tehzeeb al-Asma wa al-Lughat" that the word Mawla is mainly used in the meaning of the pledge of friendship, i.e., Mawla Al-Mawalat. Since Maula is also called an enslaved person, some people were deceived about Imam Azam (RA), and they thought Maula meant an enslaved person. However, Imam Sahib's (ra) own statement is that this relationship concerns the pledge of friendship, so there is no room for any other possibility.

Imam Tahavi (ra) writes in Mushkil al-Asar, an excellent book on its subject in the art of hadith, discussing the agreement of Mawalat!

Abdullah bin Yazid (ra) says: I went to Imam Abu Hanifa (ra), and he asked me who I was. I submitted that such a person, whom Allah Ta'ala has favoured through Islam, that is, a Muslim. Imam Azam (ra) said! Please don't say that; create a relationship with one of these

tribes, and then your relationship will be with them; I was like that myself.

Imam Sayuti (ra) has narrated in Tibrani's "Al-Kabeer" and Hakim's "Mustadrak" in "Jamai al-Sagheer" that "Salman is from my family." Hazrat Salman (RA) has received this honour and status with love.

Great tidings

Hazrat Abu Huraira (RA) narrates that the Prophet (ﷺ) said to us!

قال رسول الله ﷺ لو كان العلم بالثريا لتناوله رجل من ابناء فارس

(Tibrani)

If the knowledge is also gone on the Surayah star, then one of the people of Persia will acquire it.

It is narrated from Qais bin Saad bin Ubadah (ra) in Kitab al-Al-Qab.

قال رسول الله ﷺ لو كان العلم معلقا بالثريا لتناوله قوم من ابناء فارس

(Tibrani)

If knowledge is suspended even on the Surayah star, then a nation among the people of Persia will get it.

It is narrated from Hazrat Abu Huraira (RA) that we were present in the service of the Holy Prophet (ﷺ). Surah Jumma was revealed in this assembly. When you (ﷺ) read the verse of this Surah:

وَآخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

(Surah Al-Juma 3)

And [He has sent him (Prophet Muhammad ﷺ) also to] others among them (Muslims) who have not yet joined them (but they will come).

One of the attendees asked after reading! Yaa Rasulullah (ﷺ)! Who are these other gentlemen? The Prophet (ﷺ) remained silent after hearing this. When asked again and again, he placed his hand on the shoulder of Hazrat Salman Farsi (ﷺ) and said:

لَوْ كَانَ الْإِيْمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَال ''أَوْ رَجُل'' مِنْ هٰؤُلَاءِ

(Sahih Bukhari: Kitab al-Tafsir)

If the faith happened on the heights of Suriya, then a few people from his people, or even one person, would get it.

Hazrat Abu Huraira (RA) narrates that the Prophet (ﷺ) said:

لوكان الايمان عندالثريا لتناوله رجال من فارس

(Bukhari and Muslim)

Even if faith is in Suraya, some people from Persia will find it.

The wording in Muslim Sharif is as follows.

لوکان الایمان عندالثریا لزھب بہ رجال من ابناء فارس حتی یتناولہ

If Surya also has faith, then a person from the people of Persia will get their share from

The Hadith of Hazrat Qays bin Saad (RA) is narrated in Muajam Kabir Tabarani with these words.

قال رسول اللہ ﷺ لوکان الدین معلقا بالثریا لتناولہ ناس

من ابناء فارس

If religion is suspended even on the Surayah star, the Arabs will not be able to achieve it. However, the Persians will.

Imam Tirmidhi (ra) narrates a hadith of Hazrat Abu Hurairah (RA) that the Holy Prophet (ﷺ) placed his blessed hand on Hazrat Salman Farsi (RA) and said! By the one in whose power is my life! Even if the faith is at the height of the world, some of his people will still attain it.

The blessed hadiths based on the good news of Imam Azam (ra) have been narrated by ten companions. Whose names are as follows.

1) Hazrat Abu Hurairah (RA)
2) Hazrat Salman Farsi (RA)
3) Hazrat Abdullah bin Umar (RA)
4) Hazrat Ali bin Abi Talib (RA)
5) Hazrat Qais bin Saad bin Ubadah (RA)
6) Umme al-Momineen Hazrat Aisha Siddiqa (RA)
7) Hazrat Abdullah bin Masoud (RA)
8) Hazrat Mundus (RA)
9) Hazrat Jabir Bin Abdullah (RA)
10) Hazrat Safina (RA)

This hadith has been narrated by several chains of transmission with different wordings, all of which convey the same meaning. Allama Ibn Hajar al-Haithami (ra) writes in Al-Khairat al-Hasan about some of the students of Hafiz Imam Sayuti (ra) that our teacher Imam Sayuti (ra) used to say with certainty. The first examples of this hadith are only Imam-e-Azam Abu Hanifah (ra). During the time of Imam Azam (ra), none of the people of Persia could have reached his knowledge and grace.

الفضل ماشهدت به الأعداء

According to Nawab Siddique Hasan Khan, Bhupali also had to admit this matter. He writes!

Imam Azam (RA) is an example of this hadith.

It is also evident from the narration of Imam Bukhari (ra) that it was not good news for Hazrat Salman Farsi (RA) that there was a question about the verse.

لَمَّا يَلْحَقُوا بِهِمْ

People are being marked as those who will come in the future. Therefore, those who say the hadith was meant for Hazrat Salman Farsi (RA) and that the Ahnaf attached it to Imam Azam (ra) are victims of misunderstanding. Readers, consider how far from honesty this is.

In the Holy Hadith, the person for whom the good news has been given is said to be of Persian descent. Among the four imams of jurisprudence, Imam Azam Abu Hanifa (ra) was the only one of Persian descent.

Imam Ibn Hajar Makki (ra) says that our teacher believed that Imam Abu Hanifah (ra) is meant in the hadith (the good news of the star). It is pretty clear that during the time of Imam Sahib, no one among the people of Persia could attain the scholarly position of Imam Abu Hanifa (ra); not only he, but also his students, could not find a place.

(Al-Khairat al-Hasan: 14)

Allama Mawafiq bin Ahmad Makki (578A.AH.) narrates that it was told from Hazrat Abu Hurairah (ra) that the Messenger of Allah (ﷺ) said! "A man will be born in my ummah whose name will be Abu Hanifa (ra). He will be the lamp of my ummah on the Day of Resurrection. (Manaqib Lil Mawafiq p. 50)

Stages of education

Imam Abu Hanifah (ra) was the first to memorize the Qur'an, customary in Islamic households. This is evidenced by his frequent recitation of the Holy Quran. Imam Abu Hanifah (ra) learned recitation from Imam Asim (ra), one of the great scholars of Qiraat Saba.

He had taken up commerce after completing his primary education. He used to trade in silk cloth. He inherited his father's trade. Hafs bin Abdul Rahman was also his trading partner. His business was above average. He played the role of an exemplary businessman. Instead, it should be said that it was his hobby to give blessings to people through trade.

One day, he was going to the market for trade and met Imam Shaabi (ra) on the way. He was the great follower (Tabai) who found the time of five hundred Companions of the Prophet (ﷺ). He said, "Where are you going?" Imam Abu Hanifa (ra) said to the market. Because he called him after seeing the signs of intelligence and happiness on the face of Imam-e-Azam (ra), he said: You do not sit in the assembly of scholars. Imam Abu Hanifah (ra) said, No. He said, "Do not be negligent." Sit in the assembly of scholars because I see the signs of the brightness of knowledge and grace in your face.

(Manaqib Lil Mawafiq)

Imam Azam (ra) says that the meeting with Imam Shaabi (ra) and his decree affected my heart, and I left the market. First, he was attracted to Kalam, and after

attaining perfection in it, he began discussions and debates with misguided sects such as Jahmiyya and Qadariyya.

Until then, what was known as knowledge was literature, history, Ayam al-Arab, jurisprudence, hadith, and knowledge of al-kalam. Al-Kalam was not the same as today's Al-Kalam because philosophy had not yet influenced the issues at that time. As long as Islam remained in the Arab population, its problems were elementary and straightforward. But when Islam reached Iran, Egypt, and Syria from the borders of Arabia, philosophy and other sciences began to mix within it. The nature of the people of these regions was inclined towards subtlety. Whatever was written in the Holy Qur'an about the nature and attributes of Allah, the Arabs accepted it with sincerity and belief. On the contrary, in Iran and Syria, very detailed discussions started.

Along with differences of opinion, sects began to form, including Marji, Mu’tazila, Al-Kharjee, Jahmi, and Rafidhi. This debate grew so much that the Ahl al-Haqq, who had been isolated from these debates until now, had to prepare for attacks on Islam. This is how knowledge of Al-Kalam was born. It was modified over time and eventually became a formal art. Many great scholars mastered it, among them Imam Ashari Abu Mansoor Matredi, who is well-known. Natural intelligence and religious knowledge are required to learn Al-Kalam. Allah Ta'ala had blessed Imam Abu Hanifa (ra) with these two things. He had Iranian blood in his veins. There was enthusiasm and innovation in nature. Religious traditions were so common in Kufa

that even an ordinary man could rise among educated people.

Yahya bin Shiban (ra) says that Imam Abu Hanifa (ra) said! I had been engaged in this knowledge for a while and debated with such people until it was agreed to go to Basra (the stronghold of falsehood in those days) twenty times and stay there each time, sometimes for a year and sometimes for less or more. It was agreed to stay longer.

(Ahsan Al Bayan Abu Hanifa La Abi-Zahra)

Khatib al-Baghdadi (ra) has written that Imam Abu Yusuf (ra) narrates that Imam Azam (ra) was asked how he was attracted to jurisprudence. He said! When I decided to study science, I looked at all the sciences. It was thought there was little benefit in the knowledge of theology and beliefs, and the end was always knocking. Knowledge, syntax (Nahav), and literature taught me that my hobby would become teaching children. There is nothing but praise and misrepresentation in poetry. There is nothing in the knowledge of al-Qiraat except learning from others. In Tafsir, there is a debate about the blessed words of Allah, and this is a critical stage. It takes a lifetime to collect hadiths, and those who say them will say they are lying. When I looked at Fiqh, its majesty was revealed to me. In this, there is contact with scholars and people of knowledge. Iqama-e-Din, the performance of duties, and understanding of the methods of worship are related to this blessed method.

One day, Imam Sahib (ra) was sitting in his shop when a woman came to ask for a Masala (Problem) related

to divorce or menstruation. Imam Abu Hanifa (ra) did not know the answer. The woman pointed to Imam Hammad's (ra) teaching circle near her house and said, " Whatever he answered, come and tell me. Imam Abu Hanifa (ra) went to Imam Hammad's (ra) assembly, inquired about the woman's problem, and returned, saying, "This woman." Imam Sahib (ra) regretted his lack of knowledge, decided to learn jurisprudence simultaneously, and began attending Imam Hammad's (ra) teaching circle.

He thinks that no one can be more knowledgeable about religion than the Companions of the Prophet (ﷺ). Despite this, these gentlemen did not adopt this method and were more interested in issues of Sharia and jurisprudence. So, I should also be attracted to the same. Kufa was the cradle of Iraq's jurists in its era, just as Basra was the stronghold of those who debated different sects and principles of belief. This academic environment of Kufa itself was very influential. He said that I was living in Kufa, the mine of jurisprudence, and participated in the meetings of the people of Kufa. Then, Fiqh became associated with a Fiqh in Kufa.

These jurists refer to Hazrat Hammad bin Abi Sulaiman (ra) as a renowned Tabi'i and a disciple of Hazrat Ibrahim Nakhai (ra). At that time, there were teachers in Jamia Kufa, and this teaching was regularly conducted from the time of Hazrat Abdullah bin Masoud (RA).

There were 1,050 companions in Kufa at that time. Among them, seventy Companions of Badr and three hundred participants of Bayat Rizwan had come and

settled. The result was that every house in Kufa shone with the light of knowledge. Every house had become Darul Hadith and Darul Uloom. When Hazrat Imam-e-Azam (ra) was born, those imams of hadith and jurisprudence in Kufa were the adornment of the Musnad teaching, in which each person was the sun and the moon in their place. This feature of Kufa remained till the time of the writers of Sahah Sitta. This is why Imam Bukhari (ra) had to visit Kufa so often that he could not count them, and most of the shaykhs of Sahah Sitta belonged to Kufa.

Once, Imam Abu Hanifa (ra) was going on a journey with his respected teacher, Imam Hammad (ra). On the way, it was Asr time, and people had no water. Imam Hammad (ra) performed tayammum and offered prayers, but Imam Abu Hanifa (ra) did not offer prayers while waiting for water. Walking forward, water was found, and Imam Abu Hanifah (ra) performed ablution and offered Asr prayer. Imam Sahib (ra) says that a person who hopes to get water until the last recommended time should delay the prayer. Imam Hammad (ra) appreciated this ijtihad of Imam Abu Hanifah (ra). This was Imam Sahib's (ra) first disagreement with his respected teacher and the first ijtihad to prove correct.

(Al-Banayah: Volume 1, page 325)

Imam Abu Hanifa (ra) started Hadith's regular education at twenty. He had a strong memory. He used to write down the hadiths the teacher told and memorize them at the same time.

Imam Dhahabi (ra) narrates the statement of Imam Musar bin Qadam (ra), his teaching companion, that I started studying Hadith with Abu Hanifah (ra), but he overpowered us. When we engaged in asceticism and piety, he took precedence in that, too. And when we began to acquire jurisprudence with him, what he accomplished is before you all.

(Manaqib Abi Hanifah to Al-Dhahabi: p. 27)

During the time of Imam Abu Hanifa (ra), Kufa was full of Muhadiseen and Huffaz. There were many hadiths here. Imam Bukhari (ra) also made numerous rounds of Kufa to study Hadith. Imam Sahib (ra) took good advantage of this opportunity and memorized all the hadiths of Kufa with great effort and dedication. Jalil-ul-Qadr Muhaddith Imam Yahya bin Adam Ahwal (ra) says that Imam Abu Hanifa Numan bin Thabit (ra) had collected all the hadiths of his city of Kufa. Among them, the last act of the Messenger of Allah (ﷺ) was kept in mind, and he followed it.

(Manaqib Abi Hanifah: p. 82)

Imam Azam (ra) is a Tabai (follower)

It is a fact that among the well-known Imams of Fiqh and Hadith, only Imam Azam Abu Hanifa (ra) is a Tabi'i (follower). Apart from him, the rest of the imams are Imam Malik (ra), Imam Shafi'i (ra), Imam Ahmad bin Hanbal (ra), and the seven Imams of Sahah Sitta, Imam Bukhari (ra), Imam Muslim (ra), Imam Tirmidhi (ra), Imam Abu Dawud (ra), Imam Nasa'i (ra), and Imam Ibn Majah (ra). None of them is Tabai. Imam-e-Azam (ra) is the lucky one who had the privilege of visiting the Companions, and according to the decree of the Holy Prophet (ﷺ), he joined the group of Tabai.

It is narrated from Hazrat Imran bin Hussain (RA) that the Messenger of Allah (ﷺ) said!

(خَيْرُكُمْ قَرْنِي ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثُمَّ الَّذِيْنَ يَلُوْنَهُم)

The best time among you is my time, after me, the time of those who meet them (i.e., Tabai) and those who encounter them (i.e., Taba-Tabeyien).

(Sahih Bukhari: Kitab al-Shahadat)

It is narrated from Hazrat Jabir bin Abdullah (RA) that the Messenger of Allah (ﷺ) said! The fire will not touch the Muslim who saw me (i.e., Sahabi) or the one who saw me (i.e., Tabai).

(Jami Tirmidhi: Kitab al-Manaqib)

Imam Azam (ra) often visited Hazrat Anas bin Malik (RA). He used to apply red dye. Imam Sahib (ra) said that I saw Hazrat Anas bin Malik (RA) while he was

praying. Hazrat Anas bin Malik (RA) passed away in 95AH, according to one saying in 93AH.

(Tahzeeb-ul-Tahzeeb: p. 73)

Imam Abu Hanifah (ra) found a blessed group of Companions. Syedna Abdullah bin Abi Kufi (RA) was present in Kufa and died in 88AH or after. At the same time, Syedna Anas bin Malik (RA) in Basra died in 90AH or later.

Ibn Saad (RA) has stated, with solid evidence, that Imam Abu Hanifa (RA) saw them. At the same time, there were Imam Uzai (ra) in Syria, Sufyan Al-Thauri (ra) in Kufa, Imam Malik (ra) in Madinah, Hammad bin Zayd (ra) and Hammad bin Salama (ra) in Basra, Muslim bin Khalid Zenji (ra) in Makkah, and Laith bin Saad (ra) in Egypt. They could not get Tabai's happiness.

(Tabiya al-Sahefa: p. 9)

Livelihood of Imam Abu Hanifa (ra)

Imam Sahib (ra) belongs to a wealthy family. He had an abundance of wealth. He was not familiar with poverty and hunger. His ancestors were major merchants of Khazaz (silk cloth). Imam Sahib (ra) developed his native business well after receiving his primary education. Just as Allah Ta'ala had made him unique in knowledge, righteousness, grace, and perfection, he held the Imamate position in Hadith and Fiqh. Similarly, he was also given priority over his contemporaries in economic life. He was a great businessman and well-versed in business principles. On this basis, he had tremendous growth in trading. His trade extended widely around Kufa and distant countries (as far as Basra, Baghdad, Merv, and Nishapur).

Imam Sahib (ra) used to trade in silk cloth. A merchant of silk cloth was called "Al-Khazaz" in Arabic.

Khatib al-Baghdadi (ra) has written that Imam Sahib's (ra) cloth factory, where many workers worked, was in Sarae Amr bin Harith.

In Kufa, Hazrat Amr bin Harith (RA), the companion of the Messenger (ﷺ), had a very grand palace-like house. When he came to Kufa, he built a masjid next to it. Ibn Saad (ra) says that it was a huge mansion. Imam Sahib's (ra) shopping center was located in this magnificent mansion, where various valuable items were sold. The types of clothes in his shop were not available anywhere else. He had both retail and wholesale work. Goods were also manufactured on

order in his factory. Both silk thread and cloth were manufactured in his factory.

Samri has written that Hafez bin Abdul Rahman was Imam Sahib (ra) 's business partner. However, Imam Sahib (ra) later separated from the partnership.

Ustad Muhammad Abu Zahra writes about the trade of Imam Sahib (ra)!

The businessman Abu Hanifa (ra) possessed four qualities that led to his success and his superiority among the community of scholars.

1. His soul was rich. At no time did greed influence him. However, in business, greed often dominates the self. The reason for this was that he belonged to a wealthy family. He was never forced to be needy.

2. He was sincere. He never let the ego get the better of him.

3. He was a forgiving and accepting person. The self was protected from anger and arrogance.

4. He was very religious. He strictly followed the rules of Shariat. He fasted during the day and worshiped at night.

Allama Dhahabi (ra) writes! Imam Abu Hanifah (ra) was one of the most intelligent people in his class. He gathered jurisprudence, worship, purity, and generosity. He did not accept government donations but used his earnings to help others. He used to prioritize others over his own needs. He had a factory

for making silk and producing silk cloth where many artisans and labourers worked.

Imam Sahib (ra) had various ways to make a profit in business. One way was for enslaved people to be given goods and sent to other cities for trade. Such enslaved people were called "Mazuon al-Tejarat." Each enslaved person sometimes earned a profit of thirty thousand. Once, an enslaved person made a profit of seventy thousand. Imam Sahib's (ra) trade had spread this way—Imam Sahib's (ra) trade aimed not to gain wealth. Instead, strict precautions were taken to acquire wealth, and all suspicions were avoided.

It is narrated from Asad bin Umar (ra) that Imam Abu Hanifah (ra) used to try to follow the sayings, actions, and qualities of Hazrat Abu Bakr Siddiq (RA). Because Hazrat Abu Bakr Siddiq (RA) is the best among all the Companions (RA), he is the most outstanding scholar. He was the most outstanding jurist, the most pious, the most tender-hearted, the greatest ascetic, the most generous, the most benevolent. Similarly, among the Tabeyien, all these qualities were in Imam Azam (ra). Hazrat Abu Bakr Siddique (RA) had a shop in Makkah where he sold clothes. Hazrat Abu Hanifah (ra) also followed him and traded in clothes.

(Manaqib Lal Mawafiq)

Imam Sahib was fortunate. He was very skilled in trading. His employees and partners used to go on trips to buy and sell. He was selfless by heart.

The city of Kufa

During the time of Ameer-ul Momineen Hazrat Umar bin Khattab (RA), when Iraq was conquered, he ordered the foundation of the city of Kufa. In 17AH, Hazrat Saad bin Abi Waqqas (RA) defeated Rustam, conquered Qadisiya and Jalula, and settled in Madain. Kufa was a military cantonment. Hazrat Umar Farooq (RA) brought twelve thousand people from Yemen and eight thousand from Nizar and occupied the city of Kufa. All these persons' stipends were tied. The population of Kufa proliferated. Scholars and religious scholars from the Arab tribes were settled there. This way, Kufa became the center of knowledge, art, holiness, and purity. It became a great center of learning and thought for many centuries, being the bearer of Islamic civilization and culture.

Hazrat Hudefah (RA) and Hazrat Sulaiman bin Ziyad (RA) selected the land for the city of Kufa and informed Hazrat Saad bin Abi Waqqas (RA) of all the details. After his approval, the construction of a masjid was first started in the very center of the city. And then mud houses were built around it. But once, many of these houses were destroyed due to a fire. Then, at the order of Ameer-ul Momineen Hazrat Umar Farooq (RA), construction of solid houses began there. Very wide, well-maintained roads were constructed in the city. Streets and beautiful bazaars were built. A residence for the governor was built near there. The city of Kufa was beautifully built and well planned, with all the luxuries.

Hazrat Umar (RA) sent Jalil-ul-Qadr Sahabi, Hazrat Abdullah bin Masood (RA), to teach the people the Qur'an and Sunnah and to teach them religion. Abdullah bin Masoud's (RA) rank was very high among all the knowledgeable Companions. The Messenger of Allah (ﷺ) said about him that whoever wants to read the Holy Qur'an in such a way as it was revealed should read according to the recitation of Ibn Umme Abd. Hazrat Omar (RA) said he is a vessel full of knowledge. Hazrat Ibn Masood (RA) taught the people of Kufa from the foundation of Kufa to the time of Hazrat Uthman Ghani (RA). Kufa was filled with reciters, scholars, and jurists. The most famous scholars of Kufa who received knowledge from Hazrat Abdullah bin Masoud (RA) numbered 4,000. Apart from them, there were great Companions like Hazrat Saad bin Abi Waqqas (RA), Hazrat Hudefah bin Yaman (RA), Hazrat Ammar Bin Yasir (RA), Hazrat Salman Farsi (RA), and Hazrat Abu Musa Al Ashari (RA). When Hazrat Ali Murtaza (RA) moved to Kufa, he was pleased to see many jurists. He prayed for Hazrat Abdullah bin Masoud (RA) and called him the village's lamp.

Among the sheikhs of Imam Ahmad bin Hanbal (ra) and Imam Bukhari (ra), Imam Affan bin Muslim (ra) says! When we reached Kufa, we stayed there for four months. Hadiths were so famous there that we could have written more than one hundred thousand hadiths if we wanted. But we only limited ourselves to writing fifty thousand hadiths. We did not see anyone in Kufa making mistakes in Arabic or not understanding it.
(Muqaddama Nasab al-Rayah. p. 35)

Imam Sufyan bin Ayaina (ra) says! Whoever wants to learn the knowledge of wars should get it from the people of Medina; if he wants to know the problems and rituals of Hajj, he should learn it from the people of Makkah; and whoever wants to get the knowledge of jurisprudence, Kufa is for him.

(Manaqib Lal Mawafiq p. 363)

Jurisprudence is based on the knowledge of hadith. Therefore, Kufa was considered the center of both Hadith and Fiqh. The most significant proof of this is the statement of Imam Bukhari (ra), who travelled to many Islamic cities to collect hadiths. Imam Bukhari (ra) says! I went to Egypt and Syria twice and to Basra four times. I can't even count how often I've been to Kufa and Baghdad.

(Muqaddama Fateh al-Bari)

Imam Ibrahim bin Yazid Nakhai (ra) says! Three hundred (300) of the Companions from the fourteen hundred who pledged allegiance to the Holy Prophet (ﷺ) under the tree, and seventy (70) of the Companions who participated in the Battle of Badr came and settled in Kufa. (Tabqat Ibn Saad: 9/6)

Fifteen hundred Companions of the Prophet (ﷺ) lived in the city of Kufa at one time; therefore, Hazrat Umar Farooq (RA) named Kufa as "Rama Allah" (Spear of Allah), "Kinz-al-Iman" (Treasure of Faith) and "Jam-jamaat al-Arab" (Arab's Head) and called it the sword of Allah. Hazrat Salman Farsi (RA) declared Kufa as "Quba-tul-Islam" (House of Islam). Hazrat Ali Al-

Murtaza (RA) called Kufa the treasure of faith, the head of Islam, and the sword of Allah.

(Tabqat Ibn Saad: Volume 6, page 5)

After the martyrdom of Syedna Usman Ghani (RA), when Syedna Ali al-Murtaza (RA) was chosen as the fourth Caliph Rashid of the Muslims, he wanted to move the capital from Madinah to another location to stabilize the Caliphate for political reasons. No place was seen better than Kufa, the city settled by Farooq-e-Azam (RA). So, he considered it necessary to move the capital to Kufa.

Ibn Kathir writes in "Al-Badiyah and Al-Nahiyah."

"Syedna Ali Karamullah Wajhu entered Kufa on Monday, 12th Rajab al-Murajab 36AH as Amirul Momineen. When he entered the white palace (the residence of former rulers), he said! No! Indeed, Umar bin Khattab (RA) disliked living in it, so I wouldn't say I like it. He chose Rahbah (open land) for his stay. Hazrat Ali (RA) lived in Kufa for four years of his caliphate.

Imam Malik (ra) is the founder of Fiqh Malikiyah and Jalil-ul-Qadr Fiqh of Madinah. He said! The crown of this glory of the knowledge of Kufa is the head of Imam Abu Hanifah (ra), his student and Sufyan Thori (ra).

The famous Imams Hadith and Rijal belonged to the city of Kufa, the names of some of whom are as follows:

1. Hazrat Alqamah bin Qais (ra) passed away on 62AH

2. Hazrat Masruq (ra) 63AH

3. Hazrat Aswad bin Yazid Nakhai (ra) 75AH

4. Hazrat Abu Abdul Rahman Salmi (ra) 73AH

5. Hazrat Ibrahim Nakhai (ra) 95AH

6 ۔۔۔. Hazrat Saeed bin Jubair (ra) 95AH

7. Hazrat Amir Abi (ra) 103 AH

8. Hazrat Mansoor bin Mutamar (ra) 132AH

9. Hazrat Imam Amish (ra) 148AH

10. Hazrat Imam Abu Hanifah (ra) 150AH

11. Hazrat Masar bin Kadam (ra) 153AH

12. Hazrat Sufyan Thori (ra) 161AH

13. Hazrat Hassan bin Saleh (ra) 167AH

14. Hazrat Yahya bin Zakariya bin Abi Zaida (ra) 182AH

15. Hazrat Waki bin Jarrah (ra) 197AH

16. Hazrat Hafiz bin Ghiyas 194AH

Kufa was Islam's center of hadith and jurisprudence for the first three centuries. After the third century, knowledge began to disappear, and this city became Dar al-Rawafidh rather than Dar al-Ilm.

Hafiz Dhahabi (died 748AH) and Hafiz Sakhavi (died 902AH) wrote! Until the time of Ibn Uqdah, there was abundant knowledge in Kufa. Gradually, knowledge

disappeared from here, and this city became Dar al-Rawafidh.

(Muhaddith status of Imam Azam Abu Hanifah)

Muhaddith Kabir Imam Hakim (ra) (died 405 AH) says!

I made my first trip to Kufa with Abu al-Hasan bin Uqbah Shaibani (ra) in 341AH (nine years after the death of Ibn Uqdah). At that time, there was a spring of knowledge in Kufa, and the schools established by the Companions were in use. But when I travelled to Kufa again in 345AH with Abu al-Qasim Sakuti, the scholarly spring of that city had ended, and the schools of the Companions were deserted.

(Knowledge of the Sciences of Hadith)

Famous imams in Kufa at that time

Hazrat Ibrahim Nakhai (ra), the jurist of Iraq, Imam Amir Shaabi (ra), Salama bin Kaheel (ra), Abu Ishaq Sabie (ra), Samak bin Harb (ra), Mohareb bin Dasar (ra), Aoun bin Abdullah bin Utbah bin Masoud (ra), Hisham bin Urwa bin Zubair (ra), Sulaiman bin Mehran Amish (ra), Hammad bin Abi Sulaiman (ra), the jurist of Iraq. The most prominent feature is that at that time, Hazrat Abdullah bin Abi Awfi (RA), may Allah be pleased with them, was in Kufa.

What the 1050 Companions of the Prophet (ﷺ) did in making Kufa a center of knowledge and grace is the real merit of Hazrat Abdullah bin Masoud (RA) and Hazrat Ali (RA). Hazrat Ibn Masood (RA) was made the Qazi of Kufa by Hazrat Farooq Azam (RA) and administrator of Baitul Mal there. He poured knowledge and grace into Kufa in the same era.

It is written in Asrar al-Anwar:

Four thousand people used to attend the Majlis of ibn Mas'ud (RA) in Kufa at the same time. Once Hazrat Ali (RA) arrived in Kufa, Hazrat Ibn Masud (RA) came to welcome him, and the entire field was filled with his students. Seeing them, Hazrat Ali (RA) was happy and said to Ibn Masud (RA)!

You filled Kufa with knowledge of jurisprudence. Thanks to you, this city became the center of expertise.

Then Hazrat Ali (R.A.) blessed this city with his spiritual grace, so much so that despite the passage of thirteen hundred years, the Muslims of the whole world are

watered by it. Be it the knowledge of hadith or the understanding of jurisprudence. If the narrators of Kufa are excluded, then Sahah Sitta will not remain Sahah Sitta.

Imam Shaabi (ra) said: There were six Qazi among the Companions. Three of them were in Medina. Umar (RA), Abi bin Kaab (RA), Zayd (RA). And three in Kufa: Ali (RA), Ibn Masud (RA), Abu Musa Ashari (RA).

Imam Masruq (ra) said: I saw the Companions of the Messenger of Allah (ﷺ) and found six of them to be sources of knowledge. Umar (RA), Ali (RA), Ibn Masud (RA), Zayd (RA), Abu Darda (RA), Abi Ibn Kaab (RA). After that, the knowledge of these six gentlemen was combined into these two. Ali (RA) and Ibn Masoud (RA). Their knowledge rose as a cloud from Medina and rained on the valleys of Kufa. These suns and moons shone in every bit of Kufa.

Hazrat Umar (RA) called this city Ras al-Islam, Ras al-Arab, Jam-Jama'ah tul-Arab, Ramah-Ullah, and Kanz-al-Iman.

Hazrat Salman Farsi (RA) was given the title of Quba-tul-Islam.

Hazrat Ali (RA) said, "Kinz-al-Iman, Jam-jama'ah tul-Islam, Ramah-Allah, Saif-Allah."

Imam Azam Abu Hanifa (ra) joined Imam Hammad's (ra) circle of students when he was over twenty years old, and he continued to study jurisprudence for eighteen years in his service. Seeing the intelligence

and dedication of Imam Abu Hanifa (ra), his beloved teacher said that Abu Hanifa (ra) should sit in front of me in the first row. In between, he also travelled to other areas. He had the opportunity to perform Hajj Baitullah at Haram Sharif. In this way, he searched for knowledge everywhere and obtained knowledge of hadith and jurisprudence from about 4,000 Mashaikh. Then, he studied the Musnad teachings of his teacher, Hazrat Hammad (ra).

It is a historical fact that Imam Hammad (ra) passed away in 120AH. Therefore, Imam-e-Azam (ra) was forty years old at the time of his departure, as if after being perfect in body and mind, he gave glory to Musnad-e-Dars at forty. He thought he should establish his school before, but it did not come to fruition.

His student Imam Zafr (ra) says! Imam-e-Azam Abu Hanifa (ra) mentioned his association with his teacher Hazrat Hammad (ra) and said, "I stayed in his company for ten years, then it tempted me to gain power, so I decided to establish my circle separately." One day, I went out in the late afternoon and wanted to do this work today. I entered the masjid and saw Sheikh Hammad (ra), but I did not want to separate, so I sat beside him. On the same night, Hazrat Hammad (ra) was informed that someone dear to him had died in Basra, leaving behind a large fortune, and there was no other heir except Hammad (ra). He made me sit in his place. As soon as he visited, I came up with a few issues I had not heard from him to date. I used to answer and write my answers. When Hazrat Hammad

(ra) came back, I presented those masks. It was about sixty issues. He agreed to forty but answered against me in twenty. I made up my mind that day that I would not leave his side for the rest of my life. So, I stuck to the same pledge and was associated with him till his death.

In fact, at the age of 40, he was able to sit at his teacher's desk in the Jama Masjid of Kufa and start teaching his students the fatwas and answers. He started speculating with a highly complex conversation and common sense. He put the stain of this jurisprudence, based on which the foundation of the Hanafi religion was laid.

He gained access to the Fatwa of those exemplary Companions through scholarly studies on Ijtihad, Inference, and Intelligence.

Meeting of Imam Azam (ra) with the Companions of the Prophet (ﷺ)

Imam Abu Musher Abdul Karim bin Abdul Samad al-Tabari al-Maqari al-Shafi'i (ra) wrote a book that quoted narrations from various Imam Abu Hanifa (ra) companions. In it, he noted that Abu Hanifa (ra) said that I have met seven companions of the Holy Prophet (ﷺ).

1. Hazrat Anas bin Malik (RA)

2. Hazrat Abdullah bin Harith bin Jaz al-Zubaidah (RA)

3. Hazrat Jabir bin Abdullah (RA) died in 94AH

4. Hazrat Muaqal bin Yasar (RA)

5. Hazrat Wathla bin Al-Asqa (RA)

6. Hazrat Aisha bint Ujjez (RA)

The name of the seventh is not mentioned. Hazrat Abdullah bin Anis (RA) has been mentioned in other narrations.

(Tabeyat al-Sahefa fi Manaqib of Imam Abi Hanifah by Allama Jalaluddin Sayuti)

Allama Shami (ra) has mentioned twenty Sahabah by name with whom Imam Azam Abu Hanifa (ra) met.

1. Hazrat Abdullah bin Harith bin Nafil (RA) 99AH

2. Hazrat Wathla Bin Al-Asqa (RA) died in 85AH

3. Hazrat Abdullah bin Aamir (RA)

4. Hazrat Abdullah Ibn Abi Ufi (RA) 87AH

5. Hazrat Abdullah Bin Harith Bin Jaz (RA) 99AH

6. Hazrat Utbah bin Abdul Salmi (RA) 90AH

7. Muqaddam bin Madi Karb (RA) 87AH

8. Hazrat Abdullah bin Yasir al-Muzni (RA) 96AH

9. Hazrat Abdullah bin Thalabah (RA) 89AH

01. Hazrat Sahel Bin Saad Al-Saadi (RA) 88AH

11. Hazrat Anas bin Malik (RA) 93AH

12. Hazrat Abdul Rahman bin Yazid (RA)

13. Hazrat Mahmud bin Labid bin Uqbah (RA) 96AH

14. Hazrat Mahmud bin Al-Rabi Ansari (RA) 99AH

15. Hazrat Abu Imama Bahli (RA) 86AH

16. Hazrat Abu Tufail Aamir bin Wathla (RA) 110AH

17. Hazrat Amr bin Harith (RA) 85AH

18. Hazrat Amr Bin Abi Salama (RA) 83AH

19. Hazrat Ibn Abbas (RA)

20. Hazrat Sohail bin Hanif (RA)

(May Allah be pleased with them)

Imam Muhammad Bin Hashim Thattvi (ra) (died 1174AH) also wrote the names of the following Companions.

1) Hazrat Abdullah bin Anis (RA)

2) Hazrat Saib bin Khalad bin Suwayd (RA)

3) Hazrat Wabsa Bin Mabad (RA)

4) Hazrat Harmas bin Ziyad Bahli (RA) (died 100AH)

5) Hazrat Yusuf Bin Abdullah (RA)

6) Hazrat Saib bin Yazid Kundi (RA) (died 91AH)

7) Hazrat Adda bin Khalid bin Huza (RA)

8) Hazrat Akrash bin Zuhaib bin Harqus Al-Tamimi (RA) (died 99 AH)

(At'haf al-Akabar by Marwiyat al-Shaykh Abdul Qadir)

Imam-e-Azam (ra) visited the companion of the Prophet (ﷺ), Hazrat Abdullah bin Abi Ufi (RA). His father was Hazrat Alqamah bin Khalid bin Harith Aslami (RA). He was among the Companions who pledged allegiance to Rizwan. (95) hadiths have been narrated from him. Imam Bukhari (ra) narrated fifteen (15) hadiths from him. He was blind before his death. He passed away in Kufa in 87AH.

Imam-e-Azam (ra) has narrated hadith from the Companions.

1. Anas bin Malik (RA)
2. Jabir bin Abdullah (RA)
3. Abdullah bin Abi Ufi (RA)
4. Amir (RA) (Abu Tufail bin Wathla RA)
5. Abdullah bin Anis (RA)
6. Wathla bin Al-Asqa (RA)
7. Abdullah bin Harith bin Ibn Jaz (RA)
8. Aisha bint Ujjez (RA)

Allama Ibn Hajar Haithami (ra) has added two.

9. Sohail bin Saad (RA)
10. Saib bin Yazid (RA)

Imam Azam (ra) narrated three hadiths from Anas bin Malik (RA), two hadiths from Wathla bin Al-Asqa (RA), Jabir bin Abdullah (RA), Abdullah bin Anis (RA), Aisha bin Ujjez (RA), Abdullah bin Abi Ufi (RA), and Abdullah bin Abdullah (RA). A single hadith has been narrated from Harith bin Jaz (RA)

(Tabeyat al-Sahefa fi Manaqib Imam Abi Hanifa (ra) by Allama Jalaluddin Sayuti)

Some of the hadiths narrated by Imam Abu-Hanifa (ra) from the Companions are as follows:

1) Whoever builds a masjid for the sake of Allah, even if that place is not equal to an animal's nest, Allah will build a house in Paradise for him.

2) Let go of the work that causes doubt. Take up the work that has no apprehension

3) Verily, Allah loves the one who helps the afflicted.

4) Acquiring knowledge is obligatory for every Muslim.

5) The one who leads the way to goodness gets the same reward as the one who does good.

6) Do not express joy in the suffering of a Muslim brother. May Allah Ta'ala grant him good health and send down the calamity on you.

(Imam Azam by Ustad Abu Zahra Masri)

According to narration and hadith, the classes of the Companions

In terms of narrating Hadith, there are four classes of Companions.

1) Kathir al-Riwayat of the Companions

This class includes those Companions from whom the number of narrations of Hadith is more than two thousand. Most of the Companions are called "Ashaab Al-Alouf". The names of these Companions are as follows:

1) Hazrat Abu Hurairah (RA) 5374 hadiths

2) Hazrat Abdullah bin Umar (RA) 2630 hadiths

3) Hazrat Anas bin Malik (RA) 2286

4) Ummul-Momineen Hazrat Aisha Siddiqa (RA) 2210

2) The average narration of the Companions

This class includes those Companions from whom the number of narrated hadiths is less than 2000 and more than 300. The narrators of this class are called "Ashab al-Alf," and it is called "Ashaab al-Moen." The names of these Companions are as follows:

1) Hazrat Abdullah bin Abbas (RA) 1660 hadiths

2) Hazrat Jabir bin Abdullah (RA) 1540

3) Hazrat Abu Saeed Khudri (RA) 1170

4) Hazrat Abdullah bin Masoud (RA) 848

5) Hazrat Abdullah Bin Amr Bin Aas (RA) 700

6) Hazrat Umar bin Khattab (RA) 537

7) Hazrat Ali bin Abi Talib (RA) 536

8) Umm al-Momineen Umme Salma (RA) 378

9) Hazrat Abu Musa Al-Ashari (RA) 360

10) Hazrat Bara bin Azib (RA) 305

3) Qalil al-Riwayat of the Companions

This class includes those Companions whose number of narrations is less than three hundred and more than one hundred. These Companions of the Prophet (ﷺ) are called "Ashab al-Mu'atin" and "Ashab al-Ma'atah." The names of these Companions are as follows:

1) Hazrat Abu Zar Ghafari (RA) 281 hadiths

2) Hazrat Saad bin Abi Waqqas (RA) 271

3) Hazrat Abu Umamah Al Bahli (RA) 250

4) Haditha bin Yaman (RA) 220

5) Hazrat Sahel bin Saad (RA) 188

6) Hazrat Ubada bin Samit (RA) 181

7) Hazrat Imran bin Hussain (RA) 180

8) Hazrat Abu Darda (RA) 179

9) Hazrat Abu Qatada (RA) 170

10) Hazrat Barida bin Hasib (RA) 167

11) Hazrat Abi bin Ka'b (RA) 164

12) Hazrat Muawiya Bin Abu Sufyan (RA) 163

13) Hazrat Muaz bin Jabal (RA) 155

14) Hazrat Uthman bin Affan (RA) 146 hadiths

15) Hazrat Abu Bakr Siddiq (RA) 142

4) Aqul-al-Riwayat of the Companions of the Prophet (ﷺ).

This class includes those Companions whose number of narrations of Hadith is more than twenty (20) and less than one hundred (100). These gentlemen are called "Ashab al-Ashra ‘at." Their names are as follows.

1) Abdullah Bin Abi Ufi (RA) 95 hadiths

2) Hazrat Zaid Bin Khalid (RA) 81

3) Hazrat Asma bin Yazid bin Al-Sakin (RA) 81

4) Hazrat Ka'b bin Malik (RA) 80

5) Hazrat Bilal bin Rabah (RA) 44

6) Hazrat Talha bin Ubaidullah (RA) 38

7) Hazrat Zubair bin Awam (RA) 36

8) Hazrat Abbas bin Abdul Muttalib (RA) 35

9) Hazrat Abdullah Bin Jafar Bin Abi Talib (RA) 25

10) Hazrat Fazl bin Abbas (RA) 24

11) Hazrat Safwan bin Asal (RA) 20

Apart from them, there are many more Companions of the Prophet (ﷺ) whose narrations are fewer than eighteen, up to nineteen. Their names and details are recorded in the Books of Asma al-Rijal. Their number is in the thousands.

(Ibn Hazem: Asmaa al-Sahabah al-Riwayat)

Mujtahid Companions

The total number of Companions is approximately one hundred twenty-four thousand. Ten Companions of the Prophet (ﷺ) have the status of mujtahid scholars.

1) Hazrat Abu Bakr Siddiq (RA)

2) Hazrat Umar Farooq (RA)

3) Hazrat Usman Ghani (RA)

4) Hazrat Ali Al-Murtaza (RA)

5) Hazrat Abdullah bin Masoud (RA)

6) Hazrat Zaid bin Thabit (RA)

7) Hazrat Abi bin Ka'b (RA)

8) Hazrat Abu Musa Al-Ashari (RA)

9) Hazrat Muadh bin Jabal (RA)

10) Hazrat Abd al-Rahman bin Awf (RA)

(Dhahabi: Tazkirah al-Huffaz, Seer Allam al-Nabila)

Mufti Companions

Allama Ali Ibn Ahmad al-Maroof Ibn Hazem Al-Andalusia (ra) (died 456AH) has written that there were one hundred and thirty (130) Companions of the Prophet (ﷺ). They include both Sahaba and Companions. They also have three classes of fur-giving.

Kathir al-Fatawah of the Companions of the Prophet (ﷺ)

Among them, the names of seven Companions are as follows.

1) Hazrat Umar bin Khattab (RA)

2) Hazrat Ali bin Abi Talib (RA)

3) Hazrat Abdullah bin Masoud (RA)

4) Hazrat Zaid bin Thabit (RA)

5) Hazrat Abdullah Bin Abbas (RA)

6) Hazrat Abdullah bin Umar (RA)

7) Umm al-Momineen Hazrat Aisha Siddiqa (RA)

Allama Ibn Hazem (ra) says that each of their separate fatwa books may be made.

Average Al-Fatawah of the Sahabah

Those jurists of the Companions, whose fatwas are less than the fatwas of the first class. Their names are as follows.

1) Hazrat Abu Bakr Siddiq (RA)

2) Umm al-Momineen, Hazrat Umme Salama (RA)

3) Hazrat Anas bin Malik (RA)

4) Hazrat Abu Saeed Khudri (RA)

5) Hazrat Abu Hurairah (RA)

6) Hazrat Uthman bin Affan (RA)

7) Hazrat Abdullah bin Umar (RA)

8) Hazrat Abdullah Bin Zubair (RA)

9) Hazrat Abu Musa Al-Ashari (RA)

10) Hazrat Saad bin Abi Waqqas (RA)

11) Hazrat Salman Farsi (RA)

12) Hazrat Jabir Bin Abdullah (RA)

13) Hazrat Muaz bin Jabal (RA)

Qalil al-Fatawah of the Companions of the Prophet (ﷺ)

There are about a hundred companions who rarely issued fatwas. Among them, the names of some of the famous muftis and companions of the Prophet (ﷺ) are as follows.

1) Hazrat Abu Darda (RA)

2) Hazrat Abu Ubaidah bin Jarrah (RA)

3) Hazrat Numan bin Bashir (RA)

4) Hazrat Abiy bin Ka'b (RA)

5) Hazrat Abu Talha (RA)

6) Hazrat Abu Zarr Ghaffari (RA)

8) Hazrat Saeed bin Zaid (RA)

9) Hazrat Hussain bin Ali (RA)

10) Hazrat Abu Masoud (RA)

11) Hazrat Osama bin Zayd (RA)

12) Hazrat Jafar Bin Abi Talib (RA)

13) Hazrat Bara bin Azib (RA)

14) Hazrat Qurizah bin Ka'b (RA)

15) Hazrat Muqdad bin Aswad (RA)

16) Hazrat Abu Borza Aslami (RA)

17) Hazrat Usayd Bin Khader (RA)

18) Hazrat Abdullah Bin Anis (RA)

19) Hazrat Huzaifah bin Yaman (RA)

20) Hazrat Ammar bin Yasir (RA)

21) Hazrat Abdullah bin Abi Ufi (RA)

22) Hazrat Abdullah bin Salam (RA)

23) Hazrat Umm al-Momineen Hazrat Safiyyah (RA)

24) Umm al-Momineen Hazrat Hafsa (RA)

25) Umm al-Momineen, Hazrat Umm Habiba (RA)

None of the four Companions who hold the position of Kathir al-Rawiyah is among the ten mujtahids and jurists of the Companions. On the other hand, the ten great jurists of the Companions of the Prophet (ﷺ) are considered to be among the average narrators and the lesser narrators. Despite such a clear difference, one cannot say that Mujtahedeen Sahaba is not counted among Muhadeseen or Huffaz-e-Hadith Sahaba or that they did not have such a collection of Hadith.

(Ibn Hazem: Al-Ahkam Fi Asul Al-Ahkam: 5/88)

Muhadeseen refer to Fuqaha to learn jurisprudence.

Studying the lives of the great imams and Muhadiths shows that becoming a Muhaddith alone does not make a person a jurist; developing the ability to understand and apply hadiths and jurisprudence is a separate field. Being a jurist is a weighty responsibility; knowing the Quran and Hadith and understanding their rulings are necessary. In the era of the Companions and in every subsequent period, the services of jurists have been sought to foster understanding of the Qur'an and Hadith among the people.

Jurists have been entrusted with the responsibility of teaching jurisprudence to the public in various areas. The rank and status of the jurists are so high that even the most outstanding scholars attended the jurists to understand the subject of hadith. Some Muhadiths have learned jurisprudence by serving jurists for many years. Muhadeseen needs to understand the meaning and interpretation of hadiths as understood by jurists. Muhadiseen have to work hard to acquire hadiths and research Al-Rijal; they do not have enough free time to reflect on the subjects and demands of hadiths. That is why the jurists have taken over the responsibility of this department.

The chain of Hanafi jurisprudence

The teacher of Imam Azam Abu Hanifa (ra), from whom he learned jurisprudence, is Imam Hammad bin Abi Sulaiman (ra). He knew religion, hadith, and jurisprudence from Hazrat Ibrahim Nakhai (ra). He obtained knowledge from Hazrat Alqamah bin Qais Nakhai (ra), Hazrat Aswad bin Yazid Nakhai (ra), and Hazrat Abdullah bin Masoud (RA). He received knowledge from the Holy Prophet Muhammad Mustafa (ﷺ).

Jalil-ul-Qadr Ayima of this series gives a brief introduction to the Imams:

Hazrat Abdullah bin Masoud (RA)

Surname:

Name: Abdullah

Surname: Abu Abdul Rahman

Father's Name: Masood

Mother's Name: Umme Abd

Genealogy: Abdullah bin Masoud bin Ghalib bin Habib bin Shamkh bin Far bin Makhzum bin Masahlah bin Kahl bin Harith bin Tamim bin Saad bin Nahdeel bin Madraqah bin Ilyas bin Muzar.

Hazrat Abdullah Bin Masoud (RA) 's father was an ally of Abdul Bin Harith during the Jahiliya era. (Asad al-Ghabah: Volume 2 of the Tazkirah of Abdullah bin Masoud, RA)

Initial Conditions:

As a child, He used to graze sheep and goats. This was his first school where he learned the practical lessons of simplicity, hard work, loyalty, and speaking the truth. He also used to graze the goats of the infidel leader of Makkah, Aqaba bin Mu'it.

When the invitation to Islam started in Makkah, he immediately accepted Islam. He was number six among those who accepted Islam. He has the honour that the Messenger of Allah (ﷺ) has said to him! Unless I stop you, you don't need to ask permission, lift the curtain, come in, and listen to our specials. He was an extraordinary servant and confidential companion of the Messenger of Allah ﷺ. Among the services, he was responsible for carrying the sole responsibility of Rasulullah (ﷺ) for keeping the miswak, providing water for ablution for Rasulullah (ﷺ), having a bed, etc., while travelling, and waking him up from sleep.

He endured a lot of atrocities from the infidels. He participated in both migrations to Abyssinia. He also migrated to Medina. In Mawakhat, the Messenger of Allah ﷺ made him the brother of Hazrat Muaz bin Jabal (RA). Rasool Allah (ﷺ) gave him a piece of land next to Masjid Nabawi for residence.

(Tabqat Ibn Saad)

He participated in all the famous battles. In the Battle of Badr, he grabbed Abu Jahl by the beard, said, "You are Abu Jahl," and cut off his head. He started being called Faqeeh during the Companions' lifetime. He used to recite the Holy Quran wonderfully.

Hazrat Ali (RA) said about him! After reading the Qur'an, Ibn Mas'ud (RA) made what was lawful lawful and prohibited what was forbidden. He is a jurist of religion and a scholar of Sunnah.

Imam Shaabi (ra) said! Among the Companions of the Messenger of Allah (ﷺ), there is no jurist better than our teacher Ibn Masood (RA). He lived in Kufa from 20 AH to 30 AH. He passed away in 32AH. Hazrat Uthman Ghani (RA) led his funeral prayer.

The methods of ijtihad and inference began with Hazrat Abdullah bin Masoud (RA) and reached their peak with Imam Azam (RA). About 12.5 million Masail, with details and solutions, were compiled into chapters.

Hazrat Alqamah bin Qais Nakhai (ra)

Name: Alqamah

Surname: Abu Shibli

He was the maternal uncle of the famous Muhaddith Ibrahim Nakhai (ra) and the uncle of Aswad bin Yazid (ra).

Genealogy: Alqamah bin Qays bin Abdullah bin Malik bin Alqamah bin Salaman bin Kaheel bin Bakr bin Auf bin Nakhai.

He was born in the era of the Messenger of Allah ﷺ. He benefited from great Companions, including Hazrat Umar Farooq (RA), Hazrat Ali Al Murtaza (RA), Abdullah Bin Masood (RA), Hudayfa Bin Yaman (RA), Salman Farsi (RA), and others.

He was considered one of Hazrat Abdullah bin Masoud's (RA) extraordinary disciples. Hazrat Abdullah Bin Masoud RA used to say that the knowledge of Alqamah (ra) is not less than my knowledge.

He died in Kufa in 62AH. After hearing the news of his departure, Hazrat Abdullah bin Abbas (RA) said! Today, the patron of knowledge has passed away. At the time of his death, he made a will that I should be taught the word of Allah at the last moment so that the last word from my tongue comes out.

"لا اله الا اللّٰه وحدہ لا شریک له"

He said! No one should be informed of my death. The burial should be hastened. Interfering women should be kept away. (Tabqat Ibn Saad: 6/59)

Imam-e-Azam Abu Hanifah (ra) used to say that I heard Imam Hammad (ra) saying that when I see Ibrahim Nakhai (ra), everyone who sees his character and habits says that his character is that of Hazrat Alqamah (ra). If he saw Hazrat Alqamah (RA), he would say that his habits and behaviour were like those of Hazrat Abdullah bin Masoud (RA). Whoever saw Hazrat Abdullah bin Masoud (RA) would say that his habits and behaviour are like the habits and behaviour of the Messenger of Allah (ﷺ). (Musnad of Imam Azam: 310)

Hazrat Aswad bin Yazid Nakhai (ra)

He was the nephew of Hazrat Alqamah (ra) and was among the extraordinary students of Hazrat Abdullah bin Masoud (RA). He was very pious and possessed knowledge and grace. He used to read Nawafil frequently and fasted all year round, except on Makruh days. He performed the eighty Hajj and Umrah. Once, during the reign of Hazrat Ameer Muawiyah (RA), there was a drought, so he held the arm of Hazrat Aswad bin Yazid (RA) and prayed through him, and it rained. He died in 75AH.

Hazrat Ibrahim Nakhai (ra)

Name: Ibrahim bin Yazid Nakhai

Surname: Abu Imran

Ancestry: Ibrahim bin Yazid bin Aswad bin Amir bin Rabi'ah bin Haritha bin Sa'd bin Malik bin Nakhi Nakhai.

Hazrat Ibrahim Nakhai (ra) is a famous Fqih and Muhaddith of Iraq. He is privileged to visit Umme al-Momineen Hazrat Aisha Siddiqa (RA), Hazrat Anas bin Malik (RA) and other companions. He has narrated many hadiths from his Companions, Alqamah (ra), Masruq (ra), and Aswad (ra).

He died in 95AH or 96AH.

On his death, Hazrat Imam Shaabi (ra) said! The most outstanding scholar of Hadith and Faqih passed away.

Imam Hammad bin Abi Sulaiman al-Ashari (ra)

This elder is heir to the knowledge of Hazrat Ali Murtaza RA and Hazrat Abdullah bin Masood RA.

Hazrat Hammad bin Abi Sulaiman (ra) had a very high position among the teachers of Imam Abu Hanifa (ra). Because he was a freed slave of Ibrahim bin Abi Musa al-Ashari, this relation is called Ashari. Hazrat Hammad bin Sulaiman (ra) received his education and training in Kufa and learned jurisprudence from Ibrahim Nakhai (ra). Therefore, he was more familiar with Ibrahim Nakhai's (ra) opinion. He died in 120AH.

Hazrat Hammad (ra) was not only a student of Ibrahim Nakhai (ra) in jurisprudence but was also well-versed in the jurisprudence of Imam Shaabi (ra). Ibrahim Nakhai (ra) and Imam Shaabi (ra) obtained knowledge from Alqamah bin Qays and Masruq bin Al-Ajda (ra), and these gentlemen directly received knowledge from Hazrat Abdullah bin Masoud (RA) and Hazrat Ali al-Murtaza (RA).

He was the great jurist of Kufa, Jalil-ul-Qadr Muhaddith, and the most outstanding scholar of his time. Among his teachers are Hazrat Anas bin Malik (RA), Ibrahim Nakhai (ra), Saeed bin Musayyab (ra), Saeed bin Jubair (ra), Zayd bin Wahib (ra), Abu Wail (ra), and Imam Shaabi (ra). Imam Muslim (ra) and the Companions of the Sunnan have taken narrations from him. Imam Yahya bin Moin (ra), Imam Nasa'i (ra), Imam Bukhari (ra), Ibn Habban (ra), and other great hadith scholars and hadith critics have learned hadith and

jurisprudence from him. Among his famous students are Imam Azam Abu Hanifa (ra), Imam Amish (ra), Sufyan Thori (ra), Imam Shuba (ra), Imam Asim Ahwal (ra), and other Jalil-ul-Qadr Muhaddith and Faqih.

The tower of jurisprudence stands on the fatwa of these Jalil-ul-Qadr Companions and their disciples. Imam Azam (ra) received knowledge from Hazrat Hammad bin Abi Sulaiman (ra) for eighteen years. Imam Sayuti (ra) considers Imam Hammad (ra) to be one of the guardians of hadith. Hafiz Abd al-Barr (ra) writes that he was a jurist of Kufa, and his fatwas were authentic. He was an expert in both jurisprudence and hadith.

Teachers and Sheikhs of Imam Azam Abu Hanifa (ra)

Imam-e-Azam Abu Hanifa (ra) received education in Hadith and Fiqh from four thousand teachers, among whom three hundred were Tabai. He often sent gifts to his teachers and elders. The following are the names of the famous Mashaikh and teachers.

Ata bin Abi Rabah, Alqamah bin Murshid Kufi, Imam Muhammad Baqir, Salma bin Kaheel, Ibrahim Nakhai, Imam Shaabi, Muhammad bin Muslim bin Shahab Zahri, Ibrahim bin Zayd, Ismail bin Hamad, Ismail bin Abi Khalid, Ismail bin Abdul Malik, Ayyub Sakhtiyani, Bayan bin Bishr, Jablah bin Suhaim, Harith bin Abd al-Rahman, Hasan bin Zarad, Hasan bin Ubaidullah, Hasan Basri, Huqam bin Utaiba, Hamad bin Abi Sulaiman, Hamid al-Araj, Khalid bin Alqamah, Dhar bin Abdullah, Rabi'ah bin Abd al-Rahman, Zubayd, Ziyad bin Al-Aqah, Salim bin Abdullah, Saeed bin Masruq, Salama bin Nabit, Sulaiman. Bin Abdul Rahman, Salman Bin Yasar, Samak Bin Harb, Shaddad Bin Abdul Rahman, Shiban Bin Abdul Rahman, Taos Bin Kaisan, Zarif Bin Shahab, Talha Bin Nafi Wasti, Asim Bin Sulaiman, Asim Bin Kaleeb, Amir bin Abi Musa, Abdullah bin Al-Aqmar, Abdullah bin Habiba, Abdullah bin Dinar, Abdul Rahman bin Hazm, Abdul Rahman bin Hurmuz, Abdul Aziz bin Rafi, Abdul Karim bin Abi Makhariq, Abd al-Mulk b Umayr, Uthman bin Asim, Udi bin Thabit, Atta bin Saib, Atta bin Yasar Hilali, Atiya bin Saad, Ikramah bin Abdullah, Ali bin Al-Aqmar, Ali bin Hasan Zarad, Amr bin Dinar, Amr bin Abdullah Hamdani, Aun bin Abdullah, Qasim bin Abdul Rahman,

Qasim bin Muhammad, Qasim bin Maan, Qatadah bin Damamah, Qais bin Muslim, Mohareb bin Wasar, Muhammad bin Zubair Hanzali, Muhammad Ibn Saib, Muhammad bin Ais Hamdani, Muhammad bin Muslim Tadars, Muhammad bin Muslim bin Ubaidullah, Muhammad bin Mansoor, Muhammad bin Al-Manukdar, Manhul bin Rashid, Muslim bin Salim, Muslim bin Imran, Muslim Bin Kaisan, Maan bin Abd al-Rahman, Muqasm bin Bajra, Mak'hool, Makki bin Ibrahim, Mansoor bin Mu'tamar, Minhal bin Khalifa, Musa bin Abi Aisha, Nasih bin Abdullah, Nafi, Waqdan, Hashim bin Habib, Yahya bin Abi Jabba, Yahya bin Saeed bin Qais, Yahya bin Abdullah, Yahya bin Abdullah al-Kindi, Yazid bin Suhaib, Yazid bin Abd al-Rahman, Yazid bin Tusi, Yunus bin Abdul Allah, Abu Ishaq Al-Subaghi, Abu Burda, Abu Bakr bin Abi Jahm, Abu Hussain, Abu Zubair, Abu Sufyan Saadi, Abu Sufyan, Abu Sawar, Abu Asal, Abu Umar, Ibn Shahab, Abu Aun, Abu Farda, Abu Kathir. Abu Malik, Abu Al-Haytham, Abu Yafur (may Allah bless Pease all of them) and others.

(Imam Azam Abu Hanifah (ra) by Mufti Azizur Rahman)

After the death of Ibrahim Nakhai (ra), his student was Hammad bin Abi Sulaiman (ra), famous in jurisprudence and fatwa. When he died, the scholars were looking for his successor, and his son Ismail bin Hammad (ra) was appointed in his place. However, after a few days, it was realized that he was a scholar of syntax, Arabic, and poetry. He does not have as much expertise in jurisprudence and fatwa as was

expected of him. The nobles of that time wanted to make Abu Bakr Nahishli (ra) the successor of Hammad bin Abi Sulaiman (ra), but he refused. After that, Abu Barda Utbi (ra) was asked, but he also refused. Then everyone unanimously chose Imam Abu Hanifa (ra). Following his colleagues' words, Imam Sahib (ra) agreed to sit in the teacher's circle. The fame of his knowledge and fatwa reached far and wide. Other scholars also began participating in his circle, including Abu Yusuf (ra), Asad bin Amr (ra), Qasim bin Maan (ra), Zafr bin Huzail (ra), and others. The Jama Masjid of Kufa became so popular that nobles, officials, and even elites began gathering there.

Imam Sahib (ra) used to teach “Tafaqqah fi din.” A large group of scholars used to participate in this circle. Among them were experts in every field of knowledge and art. Once, Waki bin Jarrah (ra) asked how Abu Hanifah (ra) could make a mistake in a religious matter when there were people of excellence in every field of knowledge and art in his teaching council. Experts in divination and ijtihad like Abu Yusuf (ra), Zafr bin Huzail (ra) and Muhammad bin Hasan (ra), Yahya bin Zakariyya bin Abi Zaidah (ra), Hafiz bin Ghiyath (ra), Habban bin Ali (ra), Mandal bin Ali (ra), and those who knew and memorized hadith, Qasim bin Maan bin Abd al-Rahman (ra). For example, experts in lexicography and Arabic, Dawood bin Nasir Tai (ra) and Fazil bin Ayyad (ra), perfect in asceticism and holiness, used to participate in the circle of lessons.

(Biography of Imams Arba p60-62)

Khatib Abu Abdullah bin Khusru narrated from Rabi Yunus that once Abu Hanifa (ra) came to Caliph Abu Jafar al-Mansur, and at that time, Isa bin Musa was also present with him. He said to Mansoor. O Commander of the Faithful! Today, he is the world's most outstanding scholar. Mansoor asked! O Nauman! Who did you get the knowledge from? He replied: From the Companions of Umar Ibn Khattab (RA), the Companions of Ali (RA), the Companions of Abdullah Ibn Masoud (RA), and the Companions of Abdullah Ibn Abbas (RA). At the time of Ibn Abbas (RA), no one was more knowledgeable than he was. Mansoor said! Wow, well done! I was satisfied with you as I wanted to be.

Imam Azam (ra) says that since my teacher Hammad (ra) passed away, I have prayed for his forgiveness after every prayer, and I have never spread my feet towards his house, even though ours and his are several streets apart.

(Al-Khairat al-Hasan p. 197)

In another narration, I ask forgiveness for every teacher who taught me even a word and for my father. Similarly, I seek forgiveness for each of my students. He used to say that the parents give birth to the child, but the teacher gives him the treasures of knowledge and grace. (Manaqib Lal Mawafiq p. 295)

A brief introduction to the teachers of Imam Abu Hanifa (ra)

Ata bin Abi Rabah (ra)

This elder was an expert in the jurisprudence of the hadiths of the Prophet ﷺ and the companions of the Prophet ﷺ. Imam Abu Hanifah (ra) received the knowledge of the Qur'an from Ata bin Abi Rabah (ra) in Makkah. Hazrat Nafee (ra) learned the sciences of Hazrat Umar Farooq (RA) and Hazrat Abdullah bin Umar (RA) from Maula Ibn Umar (ra). He visited two hundred Companions. Hadith has the honour of being a disciple of Abdullah bin Abbas (RA), Abu Hurairah (RA), Abu Saeed Al-Khudri (RA), Umme al-Momineen Umme Salama (RA), and many other companions. Imam Uzai (ra) and Imam Zahri (ra) are his students. When Imam Abu Hanifah (ra) visited Makkah, he would attend his teaching sessions. When Imam Abu Hanifah (ra) attended the lessons of Imam Shuba (ra), he paid special attention to him. He was born during the Caliphate of Hazrat Umar (ra) and passed away in 115AH.

Once, Ata bin Rabah (ra) asked Imam Abu Hanifah (ra) to which class you belonged. Imam Sahib replied that I belong to every class that does not blame the Salaf Salih, i.e., good people who believe in predestination. They do not exclude anyone from the circle of Islam without committing significant sins.

Imam Baqir (ra) says that no person on the face of the earth knows more about the problems of Hajj than Ata bin Abi Rabah (ra).

Zayd bin Ali (ra)

Imam Abu Hanifah (ra) learned from Hazrat Zayd bin Ali Zainul Abidin (ra) for two years. Imam Sahib says that he saw Zayd bin Ali (RA) and other family members, but he did not find anyone more jurisprudent or eloquent than him. Imam Sahib did not acquire regular knowledge by being present at the service of Hazrat Zaid (ra), but he used to benefit from him during various meetings.

Imam Muhammad Baqir bin Ali Zainul Abidin (ra)

Imam Muhammad Baqir (ra) was the brother of Zayd bin Ali (ra) and was a great scholar of jurisprudence and hadith. He was the grandson of Imam Hussain (RA). He belonged to Ahl al-Bayt. He was called Baqir Uloom because of his extensive knowledge and many hadiths. He had great devotion and love for Syedna Siddique Akbar (RA) and Syedna Farooq-e-Azam (RA). He never bad-mouthed or criticized the Caliphs. Once in Kufa, some people insulted the glory of the three Caliphs, so he became angry and said, with regret, in a serious tone!

Aren't you related to those Muhajireen who were expelled from their country, and their possessions were taken away?

Iraqi said! no

Imam Baqir (ra) said! Are you related to those who sheltered the Muhajireen and the believers?

The Iraqi said, even after hearing this! no

Imam Baqir (ra) said again! You are not related to those who came after these two groups and prayed for forgiveness for their brothers. Those who excelled him in faith and left this world. May Allah keep you away from those who verbally profess Islam but do not belong to the people of Islam.

Imam Baqir (ra) once said! Abu Hanifah (ra) has treasures of knowledge.

Imam Azam Abu Hanifa (ra) narrated from Imam Baqir (ra) that Imam Baqir bin Ali (ra) said! Hazrat Ali (RA) went to the funeral of Hazrat Umar (RA), and there was a chador at the funeral. Hazrat Ali (RA) said! There is no person whose deeds I want to go to Allah Ta'ala except this cloaked one (i.e., Hazrat Ali (RA) was proud of Hazrat Umar's (RA) deeds).

(Biography of Imam Azam: p. 195)

Because of his academic achievements, Imam Nasa'i (ra) has counted him among the jurists of Medina. Hafiz al-Dhahabi (ra) considers him one of the custodians of hadith. Hazrat Jabir bin Abdullah (RA), Hazrat Abu Saeed Khudri (RA), Hazrat Abdullah bin Umar (RA), Hazrat Abdullah bin Jafar (RA), including Hazrat Zainul Abidin (ra) and other Jalil-ul Qadr personalities.

Imam Baqir (ra) died in 118AH.

Imam Jafar Sadiq (ra)

Imam Jafar Sadiq (ra) is the son of Imam Baqir (ra) and the grandson of Imam Zain al-Abidin (ra). He was a very pious and prayerful elder. He never narrated hadith without ablution. Imam Abu Hanifah (ra) and Imam Jafar Sadiq (ra) were the same age. Imam Jafar Sadiq (ra) died two years before Imam Abu Hanifa (ra). Imam Abu Hanifah (ra) used to say that I have not seen a more excellent jurist than Jafar bin Muhammad al-Sadiq (ra). Once, Imam Abu Hanifa (ra) met Imam Jafar Sadiq (ra) in Medina. Imam Abu Hanifa (ra) asked him if some people accused you of declaring your disgust with Hazrat Abu Bakr (ra) and Hazrat Umar (ra). Imam Jafar Sadiq (ra) said! By the Lord of the Kaaba! These people lie. O Abu Hanifa (ra)! Do you not know that Hazrat Ali (RA) gave his daughter, Umme Kulthum bint Fatima al-Zahra (RA), in marriage to Hazrat Umar (RA)? Don't you know that Umme Kulthum's (RA) maternal grandfather is Hazrat Muhammad Mustafa (ﷺ), the Syed al-Anbiya, and her maternal grandmother is Syeda Khadijah Al-Kubra (RA), Umme Al Momineen. His brothers, Hasan (RA) and Hussain (RA), are the leaders of the youth of Paradise. Had Hazrat Umar RA not been eligible for Syeda Umme Kulthum RA, then Syedna Hazrat Ali RA would never have been satisfied. Scholars say that, just as Hazrat Dawud Tai (ra) is the authority and caliph of Hazrat Habib Ajami (ra), so too is Imam Azam (ra) the authority and caliph of Imam Jafar Sadiq (ra). He established the stages of behaviour and Tariqat in two years under the guidance of Imam Jafar Sadiq (ra). He passed away in 148AH. (Biography of Imam Azam: p. 416)

Abu Muhammad Abdullah bin Hasan (ra)

Ibn al-Bazazi (ra) states that Abu Muhammad Abdullah bin Hasan (ra) was a great Muhaddith, the narrator of authentic hadiths. Sufyan Al-Thauri (ra) and Imam Malik (ra) say that Abu Abdullah bin Hasan (ra) was the owner of great value and dignity in the eyes of the scholars. He was very religious.

Caliph Omar bin Abdul Aziz (ra) greatly respected him. Abdullah bin Hasan (ra) died in 145 AH at the age of 75. He was ten years older than Imam Abu Hanifa (ra).

Imam Qasim bin Muhammad (ra)

He was the grandson of Hazrat Abu Bakr Siddiq (RA). He is one of the seven famous jurists of Medina. The people of Medina were considered the best in knowledge and practice. He is the disciple of his father, Muhammad bin Abu Bakr (RA), his maternal aunt Hazrat Aisha Siddiqa (RA), Abdullah bin Masoud (RA), Abdullah bin Umar (RA), Abdullah bin Abbas (RA), Abu Hurairah (RA), Ameer Muawiya (RA). Among his students are Imam Shaabi (ra), Salim bin Abdullah (ra), Imam Zuhri (ra), Imam Azam Abu Hanifa (ra), and numerous Tabayyi' and Tabi Tabayyi'.

He was silent primarily and rarely narrated hadiths. He used to spend most of his time in divine worship. He died in 101 AH or 106AH.

Imam Shaabi (ra)

Imam Abu Amr bin Sharjeel Shaabi (ra) was born during the Hazrat Umar Farooq (RA) Caliphate. He has the honour of having visited 500 Companions. These great personalities attracted Imam Abu Hanifa (ra) to the knowledge of religion. Hazrat Ali Al Murtaza (RA), Hazrat Imran Bin Husain (RA), Hazrat Jarir Bin Abdullah (RA), Hazrat Abu Hurairah (RA), Hazrat Abdullah Bin Abbas (RA), Hazrat Abdullah Bin Umar (RA), Hazrat Mughirah Bin Shuba (RA), and Umme Al Momineen Hazrat Aisha Siddiqa (RA) are included.

In his time, Imam Zahri (ra) once said! There are only four scholars. Saeed bin Musayyab (ra) in Madinah, Hasan Basri (ra) in Basra, Mak'hool (ra) in Syria and Shaabi (ra) in Kufa. Imam Shaabi (ra) was a jurist and a high-ranking mufti. Imam Ibn Serin (ra) says that Imam Shaabi (ra) used to issue fatwas in front of many of his Companions.

He had such a high position among the Tabeyien that he was known as "Allama-tul-Tabeyien." Imam Ibn Serin (ra) said to his students! Take Imam Shaabi (ra) as obligatory, as I have seen him issuing fatwas in the presence of many Companions.
(Tazkirah-tul-Huffaz: Vol. 1 p. 64)

Once, Hazrat Abdullah bin Umar (RA) passed by Imam Shaabi (ra) while teaching Maghazi. After listening to his lesson, Hazrat Ibn Umar (RA) said, "I have participated in these wars." But he knows more about the conditions of these wars than I do.
(Tazkirah-tul-Huffaz: Vol. 1 p. 66)

Imam Dhahabi (ra)

Allama Hafiz Abu Abdullah Muhammad Dhahabi Shafi'i (ra) is known as Imam Dhahabi (ra). He was considered one of the great teachers of Imam Azam (ra). He died in 104AH or 106AH, according to 748AD. He authored the book "Manaqib al-Imam Abi Hanifah".

Abu Is'haq Sabie (ra)

He narrated hadiths from Hazrat Abdullah bin Abbas (RA), Abdullah Bin Umar (RA), Abdullah Bin Zubair (RA), Bara Bin Azib (RA), Numan Bin Bashir (RA), Zaid Bin Arqam (RA), and many other companions. Some scholars say that he used to narrate from twenty-eight companions. Ustad Ali bin Madini (ra) says that if the teachers of Abu Is'haq (ra) were counted, their number would be around three hundred, of which eighty (80) are the Companions of the Prophet (ﷺ). He died in 129AH.

Imam Shuba bin Hajjaj (ra)

His title was "Ameer-ul Momineen Fi Hadith." Imam Shafi'i (ra) says that if there had not been Imam Shuba (ra), there would have been no one to recognize the hadith in Iraq. Imam Shuba (ra) greatly loved his student Abu Hanifah (ra). It was said once! Just as I believe the sun is bright, I think knowledge and Abu Hanifa (ra) are companions and neighbours.

Imam Bukhari's (ra) teacher, Yahya bin Moin (ra) said! It is enough for Imam Abu Hanifa (ra) to be trustworthy that Imam Shuba (ra) permitted him to narrate hadith. Imam Shuba (ra) was the first Muhaddith of Iraq to set the levels of cross-examination and revision. Among the sheikhs of Basra from whom the Imam narrated hadiths, Abd al-Karim bin Umayyah (ra) and Asim bin Sulaiman Al-Ahwal (ra) are more famous. He died in 160AH.

Ikramah bin Abdullah (ra)

He was a formerly enslaved person and a disciple of Abdullah bin Abbas (RA). In addition to Abdullah bin Abbas (RA), Hazrat Ali Murtaza (RA), Abu Hurairah (RA), Abu Saeed Khudri (RA), Abdullah Bin Umar (RA), and Umme al-Momineen Hazrat Ayesha Siddiqa (RA), he also narrated narrations. Seventy-seven (70) famous Tabeyien were his students in Hadith and Tafsir. He spent forty years acquiring knowledge. He became so great a scholar that he issued fatwas even in the presence of Abdullah bin Abbas (RA). When Hazrat Ikramah (ra) visited Basra, Imam al-Tabeyien Hazrat Khawaja Hasan Basri (ra) used to stop giving interpretations and fatwas in his presence. Imam Abu Hanifa (ra), Imam Ayub Sakhtiyani (ra), and Imam Asim Ahwal (ra) are among the great people who got knowledge from him.

He passed away in 107AH.

Salma bin Kaheel (ra)

He was a famous Muhaddith and Tabai. He narrated hadiths from Jundab bin Abdullah (RA), Abdullah bin Abi Ufi (RA), Abu Tufail (RA), and other companions. In Kufa, four people were considered the most reliable in narrating hadiths. Mansoor bin Mutamar (ra), Amr bin Marah (ra), Abu Hussain (ra) and Salma bin Kaheel (ra).

Mohareb bin Wasar (ra)

He narrated hadiths from Jabir bin Abdullah (RA), Abdullah bin Umar (RA) and other companions. Imam Ahmed bin Hanbal (ra) has called you Saqqah. He was very pious. He also held the post of Qazi in Kufa.

Sufyan Thauri (ra) used to say that I have not seen any ascetic whom I prefer to Mohareb. Allama Dhahabi (ra) has written that Yahya bin Moin (ra), Abu Zareah (ra), Darqutni (ra), Abu Hatim (ra), Yaqub bin Sufyan (ra), and Imam Nasa'i (ra) have called him Saqqah. He also held the post of Qazi in Kufa. He died in 116AH.

Hazrat Qatadah bin Damamah (ra)

He was a famous Muhaddith and Tabai from Basra. He had an immense power of memory. He used to narrate hadiths from Anas bin Malik (RA), Abdullah bin Sarakhas (RA), Safia bint Sheba (RA) and Abu Tufail (RA). Imam Azam (ra) also acquired knowledge from

him. Amr bin Abdullah (ra) said that he used to study jurisprudence and hadith from Saeed bin Musayyab (ra) in Madinah. Imam Abu Hanifa (ra) listened to the hadith from him in Basra.

He died in 107AH. In another narration, 118AH is written. Allah knows better

Samak bin Harb (ra)

He was Jalil-ul-Qadr Tabai and a Muhaddith. He has the privilege of visiting eighty (80) Companions. Two hundred hadiths have been narrated from him. He used to narrate hadith after extensive research. He narrated hadiths from Jabir bin Samra (RA), Numan bin Bashir (RA) and other companions. He died in 123AH.

Hisham bin Arwah (ra)

He was a very famous Muhaddith and Tabai. He was the grandson of Hazrat Zubair bin Awam (RA) and nephew of Abdullah bin Zubair (RA). He was multi-talented and trustworthy. Imam Abu Hanifah (ra), Sufyan Al-Thauri (ra), Sufyan bin Ayaina (ra), etc., are among his students. Hazrat Hisham (ra) visited Hazrat Abdullah bin Umar RA, touched his head, and prayed to him. Apart from him, he also saw Hazrat Sahel bin Saad (RA), Hazrat Jabir bin Abdullah (RA), and Hazrat Anas bin Malik (RA). He has heard hadiths from his father and uncle.

Imam Muhammad bin Sa'd (ra) says that Hisham bin Arwa (ra) was a trustworthy, reliable Muhaddith.

Imam Abu Hatim Razi (ra) says he was "Imam in Hadith." Imam Ali bin Madini (ra) says he narrated four thousand hadiths. Among his students are great Muhaddiths and jurisprudents, among whom Imam Abu Hanifa (ra) is the foremost.

The Abbasid caliph Abu Jafar al-Mansur respected him greatly. He died in 146AH, and Caliph Mansur led his funeral prayer.

Sulaiman bin Mehran (Imam Amish) (ra)

He is known as Imam Amish (ra). He had the honour of visiting Hazrat Anas bin Malik (RA) and Abdullah bin Abi Ufi (RA), and of narrating their hadiths. Among his students are Imam-e-Azam Abu Hanifah (ra), Sufyan Thauri (ra), Shuba bin Hajjaj (ra), Sufyan bin Ayaina (ra), Abdullah bin Mubarak (ra), Fazail bin Ayaz (ra) and other famous people. He has never accepted an offering from a rich man or a king in his entire life. He passed away in 148AH.

Sulaiman bin Yasar (ra)

You are freed by Umme al-Momineen Hazrat Syeda Maimuna (ra). He is one of the famous jurists of Madinah. He was considered very pious and ascetic, and a perfect jurist among the followers. He died in 107AH.

Salim bin Abdullah (ra)

He was the son of Hazrat Abdullah bin Umar (RA). He was a famous jurist of Medina. He acquired religious knowledge from his father, Hazrat Abu Hurairah (RA), and Abu Rafi (RA). He held a prominent position in the Tabeyien congregation. He was excellent among peacemakers and Abidin of his time and was very high in his asceticism, piety, knowledge, and grace. He died in 106AH.

Imam Amr bin Dinar Makki (ra)

He was one of Jalil-ul-Qadr Tabai and a famous Hadith Imam of Makkah. He used to teach Hadith in the Haram, so he was known as "Alim al-Haram." He learned and memorized Hadith from Hazrat Abdullah bin Abbas (RA), Hazrat Abdullah Bin Umar (RA), Hazrat Jabir Bin Abdullah (RA), Hazrat Bajala Bin Abdullah (RA), Hazrat Anas Bin Malik (RA), and other companions of Rasool Allah (ﷺ).

Imam Dhahabi (ra) considers him to be one of the guardians of hadith. Imam Amr bin Dinar (ra), Imam Shuba (ra), Imam Sufyan bin Ayaina (ra), Imam Ayyub Sakhtiyani (ra), Imam Hammad bin Zayd (ra), and Imam-e-Azam Abu Hanifah (ra) have narrated hadiths. Imam Abu Muhammad al-Harithi (ra) said that Imam Amr Bin Dinar (ra), despite being one of Imam Abu Hanifah's (ra) sheikhs, narrated hadith from him, which is a proof of Imam Abu Hanifah's (ra) greatness in the knowledge of hadith. He passed away in 126AH. (Al-Aquod al-Juman: p. 183)

Imam Muhammad bin Muslim bin Shahab Zahri (ra)

Imam Zahri (ra) edited the knowledge of hadith at the request of Caliph Hazrat Umar bin Abdul Aziz (ra). Imam Malik (ra) says Ibn Shihab (ra) has no second. Imam Dhahabi (ra) called him the greatest Hafiz of Hadith. He memorized the entire Quran in 80 days.

Once, Caliph Hisham bin Abd al-Mulk requested that some hadiths be written down for his son. He has had written four hundred hadiths orally to him. A month later, he met the Khalifa again and told him that the book of four hundred hadiths you had written for my son had been lost somewhere. You can make him rewrite the same hadiths. He spelled out the same four hundred Ahadith twice, which was not even slightly different from his first writing.
(Tazkirah tul-Huffaz: p. 83)

Imam Zahri (ra) was born in 50AH. He learned Ahadith from Hazrat Abdullah bin Umar (RA), Hazrat Sahel Bin Saad (RA), Hazrat Anas Bin Malik (RA), Hazrat Jabir Bin Abdullah (RA), Hazrat Saib Bin Yazid (RA), and Hazrat Abu Umama (RA). Among those who listened to his hadiths were Caliph Umar bin Abdul Aziz (ra), Hazrat Ata bin Abi Rabah (ra), Hazrat Yahya bin Saeed Ansari (ra), and Hazrat Imam Abu Hanifah (ra).

Imam Zahri (ra) died in 124AH.

Imam Nafee (ra) Maula Ibn Umar (RA)

He was a freed slave of Hazrat Abdullah bin Umar (RA), called Maula Ibn Umar (RA). He was among the famous students of Ibn Umar (RA). Ibn Umar (RA) used to respect him so much that he would say that Allah had favoured us because of his benefit. Imam Nafee (ra) says that I was in the service of Ibn Umar (RA) for thirty years, and I kept getting knowledge from him. A man offered Ibn Umar (RA) thirty thousand dirhams to buy me, but he refused. He told me, I am afraid that these dirhams may tempt me and that I may not sell you somewhere. So, you are free from today. I set you free.

Hazrat Nafee (ra) narrates hadiths from the Companions of the Prophet (ﷺ), in addition to Ibn Umar (RA), Umme al-Momineen Hazrat Aisha Siddiqa (RA), Umme al-Momineen Hazrat Umme Salama RA, Hazrat Abu Hurairah (RA), Hazrat Rafi bin Khadij (RA), Hazrat Abu Lababah (RA) and Hazrat Abu Saeed Khudri (RA) are included. Imam Abu Hanifah (ra) learned hadiths from the thirteen elders in Madinah, including Imam Nafee (ra). He died in 117AH.

(Manaqib Abi Hanifah Lal Dhahabi)

Imam Azam (ra) in the eyes of his teachers:

Imam Hammad (ra) says that Abu Hanifah (ra) had a habit of sitting quietly when he came to gatherings. He was cautious about his dignity and manners. He considered his appointment and dismissal as part of academic training. He gradually began to ask difficult questions. Sometimes, I found it difficult to solve them, and I was afraid he would be disappointed if I did not answer their questions satisfactorily.

Then came a time when he was recognized as a jurist among the people of Kufa. He was among the most intelligent and quick-witted students. I had an idea that a time would soon come when he would earn a prominent name among the people of knowledge and grace in the world of Islam and would be a bright lamp in the darkness of misguidance.

(Manaqib Lal Mawafiq)

What knowledge did Imam Azam (ra) learn (ra) from his Shaykhs?

Imam-e-Azam Abu Hanifa's (ra) being the " امام الائمۃ فی الحدیث" can be inferred from the accounts of his Shaykhs, from whom he learned Hadith. How many teachers have studied regularly by sitting in front of them? It should not be inferred from the mention of the Shaykhs of Imam Azam (ra) that he studied jurisprudence, because jurisprudence did not exist as an art before Imam Azam (ra). Imam-e-Azam (ra) edited the jurisprudence for the first time by inferring issues and rulings from the Qur'an and Hadith and presented it to the Muslim Ummah as jurisprudence. Therefore, Imam Abu Hanifa (ra) formulated the principles of jurisprudence and organized the Muhammadan Shariah into jurisprudential chapters. Imam Malik (ra) followed him in adopting the style of jurisprudence chapters he compiled in "Al-Mautah." The later Imams continued to organize and edit their books of hadith and jurisprudence according to the same chapter order.

Imam Khwarizmi (ra) (died 665AH) writes in his book "Jami' Al-Masanid"!

"Imam Abu Hanifa (ra) is the person who first codified the knowledge of Sharia and organized its chapters, then Imam Malik (ra) followed the same order in his "Al-Mautah." No one before Imam Abu Hanifah (ra) did such a thing because the Companions of the Prophet (ﷺ), the Companions and Tabeyien, ignored the arrangement of the chapters in the knowledge of

Sharia and preserved them in the book. All those people relied only on their memory."

Imam Ibn Hajar Makki Haithami Shafi'i (ra) (died 873AH) writes in "Al-Khairat al-Hasan"! Imam Abu Hanifah (RA) was the first person to codify the science of jurisprudence. It was organized into chapters and books and continues to this day. Imam Malik (ra) followed the same order in al-Mautah. At the same time, people before him relied only on their memory. He was the first to write "Kitab al-Fraez and Kitab al-Sharut."

This is because there was no jurisprudence book before his book. Therefore, to think that he has studied jurisprudence from his teachers is an intellectual fallacy.

All the original sciences in Islam are recorded in hadiths in the first century of Hijri. During this period, the Masail of jurisprudence, al-Ahkam, and Shariah were taught through hadiths. Before the era of commentators, the interpretation of the Qur'an was also taught through hadith. Even hadiths were prepared for worship, rituals, Tasawwuf, spirituality, asceticism, and piety. If, according to the circumstances, it is mentioned that Imam Abu Hanifa (ra) learned or read knowledge from so and so. He knew hadith and understood the Quran.

It is propagated against Imam Azam (ra) that he had only seventeen (17) hadiths or a tiny collection of hadiths. Keeping in mind this baseless accusation by the haters and opponents, if we examine his entire jurisprudential and religious services, the matter

becomes clear as day. There is a mention of 4000 teachers and sheikhs of Imam Sahib, among whom 300 were Tabeyien. Opponents want to prove how stupid they were for not learning from so many teachers. It also insults teachers by implying they can't teach their students anything, despite their big name.

Number of Shaykhs of Imam Al-Fiqh and Sahah Sitta

First, we will mention the number of Sheikhs of Imams considered Imams in Hadith and Fiqh. This will automatically determine Imam Azam's (ra) high position.

1) Imam Zarqani (ra) has written that Imam Malik (ra) has more than nine hundred (900) Sheikhs and teachers. (Zarqani: Sharh al-Mautah: 1/2)

2) According to Imam Dhahabi (ra), Imam Ahmad bin Hanbal (ra) has narrated hadiths from two hundred and eighty (280) of his sheikhs in Al-Musnad.

(Al-Dhahabi: Seer Allam al-Nabila: 11/181)

3) Imam Bukhari (ra) himself has stated that he has narrated hadiths from one thousand and eighty (1080) Shaykhs.

(Haibat-ullah Lalkai, Shareh of Asul al-Ayteqad Ahl al-Sunnah: 2/8) (Asqalani: Muqaddama Fateh al-Bari: 642) (Castellani: Irshad al-Sari: 1/32)

4) Imam Dhahabi (ra) has stated the number of Imam Muslims (ra) sheiks and teachers from whom he has taken narrations in Sahih Muslim as two hundred and twenty (220).

(Dhahabi: Sir Allam al-Nabila: 12/561)

5) Imam Tirmidhi (ra) has two hundred and twenty-one (221) sheiks and teachers.

6) Imam Asqalani (ra) has mentioned the number of sheikhs of Imam Abu Dawud (ra) as three hundred (300). (Asqalani: Tahzeeb al-Tahzeeb: 4/151)

7) Imam Dhahabi (ra) has written the names of seventy (70) teachers and sheikhs of Imam Nasai (ra). If we count the hadiths of all his other books, the number of his teachers and masters is four hundred and fifty (450) (Dhahabi: Seer Allam al-Nabila: 14/125)

8) Imam Dhahabi (ra) mentioned thirty (30) sheikhs of Imam Ibn Majah (ra), but he wrote that the exact number could not be known.
(Dhahabi: Sir Allam al-Nabila: 31/772)

The number of Shaykhs of Imam Azam (ra) in the science of Hadith

1) Imam Muhammad bin Yusuf al-Salahi al-Shami (ra) (died 942AH) has mentioned the number of Shayukh of Imam Azam (ra) as four thousand concerning Imam Abu Hafez (ra).

(Salahi: Al-Aquod al-Juman: 63)

2) Imam Ibn Hajar Makki Al-Shafi'i (ra) (died 973AH) has mentioned the number of Sheikhs of Imam Azam (ra) as four thousand.

(Ibn Hajar: Al-Khairat al-Hasan: 36)

Imam Azam's (ra) famous student

Countless scholars received knowledge from Imam-e-Azam (ra). Among them, the famous students are those who created thousands of scholars by establishing a series of teaching and teaching according to the Shaykh's religion.

Allama Shibli Nomani (ra) has written in "Sirat al-Nu'man" that Imam-e-Azam's (ra) scope of teaching was so broad that the boundaries of the government during the time of the Caliph were not more comprehensive than that. Hafiz Abu Al-Mahasin Al-Shafi'i (ra) has written the names of nine hundred and eighteen people along with their genealogy, some of which are as follows. Qazi Abu Yusuf (ra), Imam Muhammad bin Hasan Shabani (ra), Zafr bin Huzail (ra), Yahya bin Saeed Al-Qattan (ra), Abdullah bin Mubarak (ra), Waki bin Jarrah (ra), Qazi Aafia bin Yazid Udi (ra), Nuh bin Daraj (ra) and Dawood Al-Tai (ra) etc.

Apart from them, some famous people got knowledge benefits from Imam Azam (ra), some of them are:

In jurisprudence, Hammad bin Imam Abu Hanifa (ra), Noah bin Abi Maryam (ra), the well-known Tawh al-Jami (ra), Abu Mati Hakam bin Abdullah Balkhi (ra), Hasan bin Ziyad al-Leuluai (ra), and Asad bin Umar (ra) had the privilege of learning from him. Saimiri (ra) wrote concerning Hazrat Ismail bin Hammad (ra), grandson of Imam Sahib (ra), that once Imam Azam (ra) said! Twenty-eight (28) out of my thirty-one (31) students can become judges. Six can become muftis. Two Imams, Imam Abu Yusuf (ra) and Imam Zafr (ra), can serve as teachers and mentors for both groups.

A brief introduction to some of the disciples of Imam Azam Abu Hanifa (ra)

Qazi al-Qadah Imam Abu Yusuf (ra)

His name was Yaqub bin Ibrahim bin Habib Ansari (ra). He was born in Kufa in 113AH. He grew up in a low-income family. He was forced to earn some money, but was fond of studying and sitting in the circle of scholars. He used to sit in the assembly of Qazi Ibn Abi Laila. It was said that he was associated with Ibn Abi Laila's circle for 9 years. By chance, he attended a marriage ceremony. Qazi Ibn Abi Layla was also in this assembly. After the marriage, some dry dates were showered. Abu Yusuf (ra) also took some of them. Qazi Ibn Abi Laila did not like this act. He said to Abu Yusuf (ra) in a harsh tone, "Don't you know that this is Haram (illegal)." Abu Yusuf (ra) came to Imam Abu Hanifa (ra) and inquired about the problem. Imam Abu Hanifa (ra) said that there is no problem. Once, the Messenger of Allah (ﷺ) participated in a marriage ceremony with his companions. After the marriage, the house's owner showered the dry dates. The Messenger of Allah ﷺ also raised his arms and said! "اِنْتَهَبُوا". (Biography of Imam Azam Abu Hanifa: p. 151)

After this incident, Abu Yusuf (ra) became associated with the circle of Imam Azam (ra). When Imam Sahib learned about his poverty and desire to acquire knowledge, he said! You will gain knowledge with satisfaction, and I will cover his expenses. While staying with Imam Azam (ra), Imam Abu Yusuf (ra)

attained perfection in jurisprudence. He used to listen and memorize hadiths from the great Muhadiseen.

Ibn Jarir al-Tabari (ra) writes that Imam Abu Yusuf (ra) was a scholar of jurisprudence and a hafiz of hadith. It is said that he was famous for memorizing hadith. He would listen to fifty or sixty hadiths and then stand up and write them down for the people. He was a multi-talented hadith scholar.

Imam Abu Yusuf (ra) died in 182AH.

Qazi Abu Yusuf (ra) was Qazi during the era of the three Caliphs. Khalifa Mahdi, Khalifa Hadi and Khalifa Harun Rashid. He became a judge in 166AH. Allama Ibn Albar (ra) writes! Haroon Rasheed respected and considered him lucky because Qazi Abu Yusuf (ra) was a Qazi and a jurist whose every opinion prevailed.

He was called the greatest Hafiz of Hadith of Imam Abu Hanifa (ra). Among his students are many famous imams such as Abu Is'haq Shaibani (ra), Sulaiman Tammi (ra), Yahya bin Saeed Ansari (ra), Salman al-Aamish (ra), Hisham bin Arwa (ra), Ata bin Saib (ra), Hasan bin Dinar (ra), Layth bin Saad (ra) and Imam Ahmad bin Hanbal (ra).

Books of Imam Abu Yusuf (ra)

1 ﴿كتاب فى الاصول

2 ﴿كتاب الامالى

3 ﴿كتاب الصلوٰة

4 ﴿كتاب الزكوٰة

5 (کتاب الصیام

6 (کتاب الفرائض

7 (کتاب البیوع

8 (کتاب الحدود

9 (کتاب الوکالة

10 (کتاب الوصایا

11 (کتاب العید و الذبائح

12 (کتاب الغضب والاستبراء

13 (کتاب الاختلاف الامصاد

14 (کتاب الرد علی مالک بن انس

15 (رسالة فی الخراج

16 (کتاب الجوامع

17 (کتاب الامالی

ماخوذ از ابن ندیم

Apart from these books, other books are mentioned.

١ (آراء ابی حنیفه و الدفاع عنها

٢ (کتاب الآثار

٣ (اختلاف ابی حنیفه و ابن ابی لیلیٰ

٤ (الرد سیر الأوزاعی

Imam Muhammad bin Hasan Shaibani (ra)

His surname was Abu Abd-Allah, and he was related to Shaibani from Wila. He was born in 132AH and died in 189AH, at the age of fifty-seven.

At the time of Imam Abu Hanifa's (ra) death, he was eighteen years old. After the death of Imam Abu Hanifa (ra), he learned jurisprudence from Imam Abu Yusuf (ra), hadith from Sufyan Thauri (ra) and Imam Uzai (ra), and from Imam Malik (ra) and Masar bin Kadam (ra). He became a Qazi during the reign of Harun Rashid. He was proficient in vocabulary and literature. His language was sweet, and his speech was good. He lived with the royal court but still maintained his individuality. He was well-dressed. Imam Shafi'i (ra) says that Imam Muhammad bin Hasan (ra) used to dwell in the eyes and the heart. He was very eloquent among the people. The listener thought the Holy Quran was revealed in his tongue when he spoke.

Allama Abdul Hai Lucknowi (ra) says! Imam Muhammad (ra) spread the knowledge of Imam Abu Hanifa (ra) to the whole world. Indeed, the knowledge of Imam Abu Hanifa (ra) has been revealed through his works.

He was so fond of learning that his father bequeathed him thirty thousand dirhams. Half of the money was spent on learning grammar, Arabic language, and literature, and half on learning hadith and jurisprudence. He memorized the Qur'an in a week. He was twenty years old when he made his circle of teaching after acquiring knowledge. Imam Shafi’i (ra),

Abu Hafz Kabir (ra), Khalaf bin Ayyub (ra), Qasim bin Salam (ra), and Isa bin Aban (ra) are more famous among his students.

Khatib al-Baghdadi (ra) says that once the Caliph came to the court of Caliph Harun Rashid, all the people stood up, but Imam Muhammad (ra) remained seated. Then, the entry was allowed, and the call was made for Imam Muhammad (ra). The companions of Imam Muhammad (ra) were disturbed by this sound. When Imam Muhammad (ra) came out to meet the king, people inquired about the situation, and he said! The king asked what the matter was and said, "You did not stand up." He said! You (O Caliph) have placed me in the ranks of the people of knowledge, so I have separated myself from the ranks of servants.

Imam Muhammad bin Hasan Shaibani (ra) had such qualities and perfections gathered that were not found in any of the Companions of Imam Azam Abu Hanifah (ra) except his teacher, Imam Abu Yusuf (ra). Becoming a Qazi significantly improved his knowledge. He received Hijazi jurisprudence entirely from Imam Malik (ra) and Syrian jurisprudence from Imam Uzai (ra). You had a good grasp of mathematics and various sciences. He was able to express knowledge. He had the skill to make up. He was inclined towards writing and editing, so he compiled a book on jurisprudence. He wrote more than nine hundred religious books. He edited Imam Malik's book Mautah.

Famous works of Imam Muhammad (ra):

1۔ کتب ظاہر الروایہ

۱ (المبسوط

۲ (الزیادات

۳ (جامع الکبیر

۴ (جامع الصغیر

۵ (السیر الصغیر

Apart from these books:

2۔ کتاب الآثار

3۔ کتاب الرد علیٰ اہل المدینہ

۱۔ کیسانیات

۲۔ ہارونیات

۳۔ جرجانیات

۴۔ رقیات

۵۔ زیادۃ الزیادات

The researcher Allama Ibn Amir al-Hajj Al-Chalpi (ra) has written in chapter al-Shamee of Sharh Muniyyah that Imam Muhammad (ra) narrated many books to Imam Abu Yusuf (ra). But the books with the name of Al-Kabeer are the works of Imam Muhammad (ra), such as Al-Mudarabah Al-Kabeer, Al-Mazara Al-Kabeer, Al-Jaami Al-Kabeer, Al-Seer Al-Kabeer, etc.

Imam Zafr bin Huzail (ra)

He was born in Kufa in 110AH. He was among the extraordinary students of Abu Hanifa (ra). Imam Abu Hanifa (ra) used to sit at the forefront of the teaching circle. He held the status of Imamate in Hadith and Mujtahid in Fiqh.

His father was an Arab, and his mother was a Persian. He was among the disciples of Imam Abu Hanifa (ra). He was 48 years old at the time of his death. He probably had a significant ability. He was appointed Qazi of Basra during the lifetime of Imam Azam (ra).

When Imam Zafr (ra) came to Basra as a Qazi, the scholars there gathered around Imam Zafr (ra) and used to debate with him about jurisprudence every day. When Imam Zafr (ra) answered their questions, and he was satisfied, Imam Zafr (ra) would say this is not my opinion, but the opinion of my teacher, Imam Abu Hanifa (ra). The people of Basra would say, in surprise, that Imam Abu Hanifa (ra) could have said such a correct thing. (Because Imam-e-Azam (ra) was given a bad name in Basra). Due to the words of Imam Zafr (ra), the people of Basra's hatred towards Imam Azam (ra) decreased; instead, they began to love and respect him.

Imam Samiri (ra) stated that when Imam Zafr (ra) married, Imam Abu Hanifa (ra) also participated in his wedding ceremony. Imam Zafr (ra) asked Imam Abu Hanifa (ra) to teach him about marriage. Imam Azam (ra) paid tribute to Imam Zafr (ra) in his sermon with these words!

"This is Zafr bin Huzail (ra), an Imam in Imam Islam and is one of the signs of religion because of his lineage, nobility, and knowledge."

Imam Zafr (ra) was excellent in asceticism and piety. He was forced to become a judge twice, but both times, you refused and went into hiding, following his teacher. The ruler got angry and demolished his house. In addition to knowledge of the Qur'an, hadith, and the art of Rijal, he had a high degree of expertise in speculation and inference. He died earlier than his companions. He couldn't do much editing. He used to perform teaching duties in place of Imam Azam (ra) after his death. Imam Zafr (ra) used to say! Ignore the words of our opponents. Indeed, Imam Abu Hanifa (ra) and his Companions do not leave the Holy Qur'an, the Sunnah of the Messenger of Allah (ﷺ), and the sayings of the Companions (RA) in any issue. Yes! If there is no argument in these three, these people used to do Qiyas.

Imam Zafr's (ra) scholarly career consisted of three periods.

In the first period, he memorized the Qur'an, after which he mastered its recitation and interpretation.

In the second period, he acquired knowledge of Hadith from the renowned Muhaddith Tabayyi and attained perfection.

In the third period, he studied jurisprudence under the guidance of Imam Abu Hanifa (ra).

Allah Ta'ala blessed him with immense abilities. This is why, after the death of Imam Abu Hanifa (ra), he became his successor and taught by sitting at his desk. After him, this good fortune came to the share of Imam Abu Yusuf (ra). He died in 158AH.

Qasim bin Maan (ra)

He is the grandson of the famous Sahabi Hazrat Abdullah bin Masoud (RA). He had complete mastery of jurisprudence, and there was no example of his in Arabic or literature. Imam Muhammad (ra) is mentioned by both his first and last names in his books. After Qazi Sharik bin Abdullah, he became the Qazi of Kufa but did not take compensation.

In the science of hadith, the authors of Sahah Sitta have narrated narrations from him. He was a great scholar. Hazrat Imam Abu Hanifa (ra) had a special love for him. Once, someone asked him whether he was an Imam of jurisprudence and Arabic. Which knowledge is vast in these two knowledges? He spoke! Wa-Allah! A text by Abu Hanifah (ra) is heavy on Arabic literature in general. (Sirat al-Nu'man: p. 230)

He died in 175AH.

Imam Aafia bin Yazid (ra)

He was a great scholar. Imam Nasai (ra), Imam Abu Dawud (ra), Yahya bin Moin (ra), etc., have confirmed him. He also held the post of Qazi of Baghdad. He was a very pious, religious, and ascetic scholar. He is counted among the extraordinary students of Imam Abu Hanifa (ra). He was also a member of the Majlis Shura of Imam Sahib. Imam Sahib attached great importance to his opinion. Without his input, no Masala would have been written in the handbook.

Saimiri (ra) narrates from Is'haq bin Ibrahim (ra) that when the students of Abu Hanifa (ra) were discussing a Masala and Aafia (ra) was not there at that time, Imam Abu Hanifa (ra) would say, "Don't write it down now, and when Aafia (ra) came, and everyone's opinion was there." If he agreed, Imam Sahib (ra) would say, "Now write it down," and if he did not agree with it, then Imam Sahib (ra) would say, "Don't write it down." (Akhbar Abi Hanifa Companions: p. 149)

He died in 180AH.

Imam Hasan bin Ziyad Lu-Luai Kufi (ra)

Imam Hasan bin Ziyad (ra), whose surname was Abu Ali (ra). He was among the Companions and students of Imam Azam (ra), who obtained knowledge of jurisprudence and hadith from Imam Azam (ra). He was famous for narrating hadith. He narrated hadiths from Saeed bin Ubayd al-Tai (ra), Ibn Jurij (ra), Malik bin Moghul (ra), Ayyub bin Utbah (ra), and Hasan bin

Amara (ra). He took the certificate of recitation of the Qur'an from Imam Zakariyya bin Siya (ra), a student of the famous reciter Imam Asim bin Abi al-Nujud (ra).

Imam Ismail bin Hammad bin Abu Hanifa (ra), Imam Muhammad bin Shuja Thulji (ra), Imam Is'haq bin Bahlul (ra), Imam Muhammad bin Samaa (ra), and his nephew, Imam Waleed bin Hammad Lu-Luai (ra), are among his most notable students.

He became the Qazi of Kufa in 194 AH, but soon resigned.

Ahmad bin Abdulhamid al-Hazmi (ra) writes about him! Hasan bin Ziyad (ra) was known for excellent morals. The Muhadeseen have made Jirah on him, so he has no place in the hadith.

Yahya bin Adam (ra) writes that I have not seen a more excellent jurist than Hasan bin Ziyad (ra). He was appointed Qazi of Kufa in 192AH but soon resigned.

Imam Tahavi (ra) states that he authored the following books:

۱ (کتاب ادب القاضی

۲ (کتاب الوصایا

۳ (کتاب المجرد

۴ (کتاب معانی الایمان

٥ (كتاب الفرائض

٦ (كتاب الخصال

٧ (كتاب النفقات

٨ (كتاب الخراج

It is written in الفوائد البية that Hasan bin Ziyad (ra) also wrote a book on كتاب المالى

He died in 204AH.

Imam Sufyan Thori (ra)

He was born in 95AH and died in 161AH. At sixty-six years old, he was fifteen years younger than Imam Abu Hanifa (ra).

Hazrat Sufyan Thori (ra) says! A person who opposes Imam Abu Hanifa (ra) should gain more respect and dignity from Imam Sahib (ra) and gain more knowledge from him. But these two things are not possible. Therefore, no one opposes them except fools.

Imam Abu Hanifa (ra) and Hazrat Sufyan Thauri (ra) went together for Hajj. On the way, Hazrat Sufyan Thauri (ra) used to lead Imam Abu Hanifa (ra), and he followed behind. When someone would ask a question, he would remain silent so that the Imam Abu Hanifa (ra) could answer. A person saw the book of Imam Abu Hanifah (ra) placed under Sufyan Tauri's (ra) pillow and

asked him whether he was reading the books of Imam Sahib (ra). He said yes! If only I had all the books of Imam Sahib (ra) and studied them, no Masala would have remained hidden from me, but you people are not fair.

Imam Isa bin Aban (ra)

He mostly used Imam Muhammad (ra) for education. He became the judge of Basra and died in 200 AH.

His Books are as under:

۱ ۔کتاب الحج

۲ ۔کتاب الخبر الواحد

۳ ۔کتاب الجامع

۴ ۔کتاب الاثبات

۵ ۔کتاب الاجتہاد الرائے

Imam Malik bin Anas (ra)

Name: Imam Malik bin Anas bin Malik bin Abi Amir Asbahi (ra).

His grandfather, Abu Amir Asbahi (RA), was a Sahabi of Jalil-ul-Qadr. His grandfather participated in all the battles with the Messenger of Allah ﷺ except the Battle

of Badr. He was considered among the most authoritative scholars of jurisprudence. Imam Shafi'i (ra) was his student for nine years. Fiqh Maliki is one of the four Masalik of Ahl al-Sunnah, and its followers still number in the millions today.

He was born in 93AH in Medina. Imam Malik (ra) was so devoted to the love of the Prophet ﷺ and the love of the Ahl al-Bayt that he lived in Madinah all his life barefoot for the sake of respect. He has also acquired knowledge from Imam Abu Hanifah (ra) and Imam Jafar Sadiq (ra). Whenever Imam Azam (ra) visited Madinah, Imam Malik (ra) would benefit from his educational insights. He benefited from two hundred Shaykhs in Hadith. Is'haq bin Muhammad (ra) says that the opinion of Imam Malik (ra) is that Imam-e-Azam Abu Hanifa (ra) is reliable in religious matters. He wrote a hundred thousand hadiths with his hand. He started teaching Hadith at the age of seventeen. Whenever he would sit down to recite Hadith, he would first bathe, apply perfume, and put on new clothes, sitting with great humility and dignity. Apart from Imam Shafi'i (ra), Imam Muhammad (ra) also benefited from his knowledge. According to Imam Malik (ra), reciting prayers such as "Raffa-Yadain" is nullified. He used to read a lot about Imam Azam (ra).

Imam Malik (ra) compiled a book of hadiths called Mautah. He presented this book to seventy jurists, who all said it was correct. Once, Haroon Rasheed asked him to come to the palace and educate his two sons, Amin and Mamun, but he refused. Harun was forced to send his sons to study in your seminary.

He died in 179AH. He was eighty-seven years old at the time of his death. Some scholars have been writing for 90 years. He passed away on Sunday, 14th Rabi al-Awwal 179AH, corresponding to 7th June 795AD. He was buried in Jannat al-Baqi.

Musar bin Kadam (ra)

He was counted among the great Muhaddith. He used to dislike Imam Abu Hanifa (ra). Once he attended the service of Imam Azam Abu Hanifa (ra), he was ashamed to see Imam Sahib's knowledge, piety, and asceticism and became his believer. He kept his constant company until he passed away in a state of prostration in his masjid. He died in 153AH or 155AH.

Imam Abdullah bin Mubarak (ra)

He was born in 118AH in the city of Marv, Khorasan. His father was of Turkic descent. Muhadeseen used to call him Ameer-ul Momineen fil Hadith. Imam Bukhari (ra) and Imam Muslim (ra) narrated hadiths from him. Imam al-Jirah wa Tadil Hafiz Yahya bin Moin (ra) says he has narrated twenty thousand hadiths. He used to spend most of his time at home.

Imam Ismail bin Ayyash (ra) says! No other person is like Abdullah bin Mubarak (ra). I do not know that Allah Almighty has created any excellent quality that is not in Abdullah bin Mubarak.
(Tazkirah Al-Huffaz, Dhahabi)

Sufyan bin Ayaina (ra) says! I considered the circumstances of Ibn Mubarak (ra) and the circumstances of the Companions, and I see that all the virtues of the Companions are present in him except companionship.

He was one of the extraordinary disciples of Imam Azam (ra). He speaks! I would have been nothing more than an ordinary man if Allah had not helped me through Abu Hanifah (ra) and Sufyan Thauri (ra).

In his book Kashf al-Mahjub, Hazrat Ali Hajwari (ra) calls Abdullah bin Mubarak (RA) the leader of the ascetics, the forerunner of the “Awtad,” and the Imam of the People of Tariqat and Shariat. Imam Nawawi (ra) mentions him in “Tehzeeb Al-Asma wa al-Lughat” as "The Imam on whose Imamate and Majesty have been agreed upon in every chapter, whose mention brings the mercy of Allah Almighty and whose love is the hope of forgiveness."

He was also a member of the Majlis Fiqh of Imam Azam Abu Hanifah (ra) and its 12-member subcommittee. He has also narrated hadiths from Imam Abu Hanifah (ra). He once said that Imam Abu Hanifah (ra) is one of the signs of Allah.

He acquired knowledge of Hadith from 4,000 Mashaikh and narrated Hadiths from 1,000 Shaykhs. He has authored many books on jurisprudence and hadith.

His articles:

1۔ الزھد الرقائق

2۔ الجھاد

3۔ البر و الصلة

Abdullah bin Mubarak (ra) died in 181AH at Hayt. Hazrat Abdullah bin Mubarak (ra) was 63 years old.

Waki bin Jarrah (ra)

Imam Waki (ra) is an excellent Muhaddith and Hadeeth narrator.

He was an exceptional student of Imam Azam (ra) and a member of the Council of Jurisprudence. He was very skilled in the art of Hadith and Rijal. Imam Bukhari (ra) and Imam Muslim (ra) narrated narrations from him. Imam Yahya bin Moin (ra) said! I have not seen anyone I prefer to Imam Waki (ra). Imam Ahmad bin Hanbal (ra) and Imam Ali bin Madini (ra) are his prominent students. Whenever Imam Ahmad bin Hanbal (ra) narrated any of his hadiths, he would say! This person told me this hadith, and your eyes will not have seen another like him. Imam Waki (ra) used to imitate Imam Azam (ra) and issued fatwas in accordance with his.

Imam Yahya bin Moin (ra) used to say that Imam Waki' (ra) was in his time like Imam Uzai (ra) was in his time. He used to say that I had not seen any person whom I preferred to Waki bin Jarrah (ra). He used to issue

fatwas on the sayings of Imam Abu Hanifah (ra) and memorized all the hadiths of Imam Sahib (ra).

Imam Yahya bin Aksam (ra) says I stayed with Imam Waki (ra) during his travels and visits. He always fasted and used to finish one Quran every night.
He died in 197AH.

Yahya bin Saeed Qattan (ra)

He was a special student of Imam-e-Azam (ra) and a member of the Majlis of Jurisprudence. He was an expert in Hadith and Rijal. His students include Yahya bin Moin (ra), Ali bin Al-Mudaini (ra), and Imam Ahmad bin Hanbal (ra). After him, Imam Bukhari (ra) and Imam Muslim (ra) are among his students. He had such a high position in the research and criticism of the narrators of hadith that the imams used to say that we would not accept hadith from any narrator who leaves Yahya bin Saeed (ra). Even though he had reached such a high level of knowledge and grace, he regularly attended Imam Azam (ra) 's lectures and was proud of his discipleship.

Imam Yahya bin Saeed (ra) used to say! We do not lie to Allah. We have not heard of anyone whose ijtihad is better than that of Imam Abu Hanifa (ra), and we have adopted most of his sayings. Imam Yahya bin Moin (ra) says I stayed with Imam Yahya bin Qattan (ra) for twenty years. He used to finish one Qur'an every night, and for forty years, his Chasht prayer did not die in the Masjid. He passed away in 198AH.

Imam Yahya bin Zakariya bin Abi Zaidah (ra)

He was called Hafiz-e-Hadith and Imam al-Muhadeseen. He was born in 119AH. He was the teacher of Imam Ahmad bin Hanbal (ra), Abu Bakr bin Abi Shuaiba (ra), Yahya bin Moin (ra), Qutaiba (ra), and Ali bin Al-Mudaini (ra). Imam Ali bin Al-Mudaini (ra) used to say that in the time of Yahya (ra), knowledge ended with Yahya (ra). Imam Yahya bin Zakaria (ra) was among the extraordinary students of Imam Azam (ra). Apart from Imam-e-Azam's Majlis-e-Fiqh, he was also a member of the twelve-member special sub-majlis. He performed the duties of the secretary of Majlis-e-Fiqh for a long time. He narrates a large number of hadiths in Sahah Sitta. He also held the post of Qazi in Madain. He died in 182AH in Madain.

Imam Yazid bin Haroon (ra)

Imam Yazid (ra) was a great Hafiz of Hadith and a famous Muhaddith of his time. Hafiz Ibn Hajar (ra) used to call him "احد الاعلام الحفاظ المشاهير".

He was among the extraordinary disciples of Imam Azam Abu Hanifa (ra). Apart from Imam-e-Azam's Majlis-e-Fiqh, he was also a member of the twelve-member special sub-majlis. Imam Ahmad bin Hanbal (ra), Ali bin Madini (ra), and Yahya bin Moin (ra) were his students. Allama Dhahabi (ra) says that Yazid bin Haroon (ra) narrated hadiths from Imam Azam Abu Hanifa (ra). Imam Bukhari's (ra) teacher, Abu Bakr bin Abi Shuaiba (ra), says that we have not seen anyone

else who had a better hadith than Yazid bin Haroon (ra). There used to be a gathering of 70,000 people for his teaching. He used to be proud of being a disciple of Imam Azam (ra) and admired Imam Sahib's knowledge, intelligence, righteousness, and purity.

Imam Ali (RA) says that Imam Yazid bin Haroon (ra) was trustworthy, reliable, a worshiper, and a perfect prayer. Imam Yazid (ra) used to say that I have memorized twenty-four thousand hadiths with an isnad.

His disciple, Hasan bin Ali Al-Khalal (ra), says that someone asked Imam Yazid bin Haroon (ra)! Whom did you find the most outstanding jurist among the people you had seen, he replied Imam Abu Hanifah (ra). Then he said that a time would come when Imam Abu Hanifah (ra) would be a teacher of the rank of Hazrat Ibrahim Nakhai (ra), and I wish I had a hundred thousand problems. He died in 206AH.

Imam Abd al-Razzaq bin Hammam (ra)

He was a great Muhaddith and Jalil-ul-Qadr jurist. He was a member of Majlis-e-Fiqh of Imam Azam (ra). Great imams of Hadith, such as Sufyan bin Ayiana (ra), Yahya bin Moin (ra), Imam Ahmad bin Hanbal (ra), and Ali bin Al-Mudaini (ra), used to sit on their knees in front of him to learn. His fame for understanding Hadith was so great that people travelled far and wide to learn it under his guidance. He narrates many hadiths in Sahih Bukhari (ra) and Sahih Muslim (ra). A great book of hadith, "Musanaf Abdul Razzaq," is attributed to him.

Allama Dhahabi (ra) called this book a treasure of knowledge. Imam Bukhari (ra) also benefited from this book. Imam Ahmed bin Hanbal (ra) says that he did not find anyone better than Imam Abd al-Razzaq (ra) in the narration of hadith.

Imam Abu Asim al-Nabil (ra)

His name was Dahhak bin Mukhallid, his surname was Abu Asim, and his title was Nabil. The meaning of Nabil is honourable and noble.

The great Muhaddith Allama Abdul Rasheed Naumani (ra) writes! There is a difference in this matter: how did Abu Asim (ra) get this title? Narrators have said different things in this regard. But Imam Tahavi (ra) and Hafiz Dolabi (ra) have quoted his statement. They said! He used to visit Imam Zafr (ra) often. Coincidentally, another person with the same name was also supposed to stay at Imam Zafr (ra), but his condition had deteriorated entirely. It is mentioned once that he knocked on Imam Zafr's door as usual. The maid came and asked who it was. Answered! Abu Asim! The maid went inside and reported that Abu Asim (ra) was at the door. Imam Zafr (ra) inquired which one was Abu Asim (ra). From the tongue of the maid! "Al-Nabil Munha" (who is the most honourable of them both). When Abu Asim (ra) came in, Imam Zafar (ra) started saying, I think the title given to you by the slave girl will not be separated from you now. She has nicknamed you, Nabeel. Abu Asim (ra) says I got this title from that day.

He was a great Muhaddith and Jalil-ul-Qadr jurist. He was a member of Majlis-e-Fiqh of Imam Azam (ra). He narrates many hadiths in Sahih Bukhari (ra) and Sahih Muslim (ra). He narrated hadiths from Imam Azam Abu Hanifa (ra). Imam Bukhari (ra) says that Imam Abu Asim (ra) said that since I learned that backbiting is forbidden, I have not backbit anyone since then. Umar bin Shuaiba (ra) said! By Allah! I have not seen the likeness of Imam Asim (ra).

Imam Abu Dawud (ra) says that Abu Asim (ra) memorized about a thousand excellent hadiths. Imam Abu Asim (ra) attended Imam Abu Hanifa's (ra) lectures in Makkah, in addition to those in Kufa, and benefited from his jurisprudence. After the death of Imam Abu Hanifa (ra), he completed his education under his student, Imam Zafr (ra).

Once, someone asked him whether Sufyan Thauri (ra) or Abu Hanifa (ra) was a more excellent jurist. He said! Comparison is between things that are similar. Imam Azam (ra) laid the foundation of jurisprudence, while Sufyan Thauri (ra) was only a jurist. By Allah! Imam Azam Abu Hanifa (ra) is a more jurist than Ibn Jurij (ra). My eyes have not seen anyone with more power in jurisprudence than Imam Azam (ra).

Hafiz Ibn Abdul Hadi Hanbali (ra) writes! Among the narrators of Hadith from Imam Abu Hanifah (ra) are Imam Hafiz, Saqqah, Al-Mamun al-Reza, Abu Asim Dahhak bin Mukhallid Shibani Basri Nabeel (ra), who is one of the great sheiks of Imam Bukhari (ra).
(Manaqib Imam Arba: p. 60)

In his Sahih, Imam Bukhari (ra) has given six of the twenty-two Salasiyat narrations on the authority of Imam Abu Asim Nabeel (ra).

He died in 212AH.

Imam Makki bin Ibrahim (ra)

His name was Omar bin Haroon. He was a resident of Balkh. Imam Dhahabi (ra) has called him Hafiz, Imam and Sheikh of Khorasan. Initially, he was a businessman and, in this connection, met Imam Azam Abu Hanifa (ra). Imam Sahib (ra) said that if you are doing business, you should also acquire knowledge because until a person acquires knowledge, there is a big problem in business. This advice of Imam Sahib (ra) made an impact on his heart. He began studying jurisprudence and hadith under Imam Azam (ra). He even became the Imam of these sciences. He was the teacher of Imam Ahmed bin Hanbal (ra), Imam Yahya bin Moin (ra) and Imam Bukhari (ra). In Sahih Bukhari, out of twenty-two Salasiyat (11), Salasiyat is only of Imam Makki bin Ibrahim (ra), and nine Salasiyat are of other Hanafi Shaykhs. He was the narrator of Sahih Bukhari, Sahih Muslim, Sunan Tirmidhi, Sunan Abu Dawud, and Sunan Ibn Majah.

The honour of recording the Salasiyat with the highest authenticity in the Sahih of Imam Bukhari (ra) is the charity of the disciples of Imam Azam Abu Hanifa (ra). Sahih Bukhari's high position in other hadith books is due to these Salasiyat.

Imam Makki bin Ibrahim (ra) devoted himself immensely to Imam Azam (ra). He used to pray for the forgiveness of Imam Azam (ra) in every prayer and said that, with his blessing, Allah opened the door of knowledge for me.

He passed away in 215AH.

Imam Qazi Hafs bin Ghiyas Nakhai Kufi (ra)

He held the post of Qazi of Baghdad during the reign of Caliph Harun Rashid. He completed the knowledge of hadith with Imam Abu Hanifah (ra), Imam Hisham bin Arwa (ra), Imam Asim Ahwal (ra), Imam Sulaiman Tammi (ra), Imam Yahya bin Saeed Ansari (ra), Imam Amish (ra), etc. His students are famous hadith narrators such as Imam Ahmad bin Hanbal (ra), Imam Is'haq bin Rahawiya (ra), Imam Ali bin Madini (ra), Imam Yahya bin Moin (ra), and Imam Abu Bakr bin Abi Shuaiba (ra). Imam Dhahabi (ra) includes him in Hafiz al-Hadith.

He was one of Imam Abu Hanifa (ra) 's disciples, whom the Imam had great confidence in and considered the solace of his heart and the cure for his sorrows.

Imam Abu Hafs (ra) used to say that the speech of Imam Abu Hanifah (ra) is finer than a hair in jurisprudence, and only an ignorant person can find fault in it.

He died in 194AH.

Imam Muhammad bin Abdullah Ansari (ra)

He was a descendant of Hazrat Anas bin Malik (RA). Imam Dhahabi (ra) considered him one of the custodians of hadith. Imam Yahya bin Moin (ra) has declared him to be trustworthy. He was one of the best disciples of Imam Abu Hanifa (ra). Among the disciples of Imam Muhammad bin Abdullah (ra), Imam Bukhari (ra) is also included. Imam Bukhari (ra) has narrated three hadiths from his Salasiyat. He died in 215AH.

Imam Khalad bin Yahya Salmi (ra)

He was initially from Kufa but settled in Makkah. He acquired knowledge of hadith from Imam Abu Hanifa (ra), as well as from Isa bin Tahman (ra), Nazar bin Khalifa (ra), and Sufyan Thauri (ra).

His students include Imam Bukhari (ra), Imam Abu Zareah Razi (ra), and Hanbal bin Is'haq (ra). Imam Bukhari (ra) narrated one of the twenty-two triple Salasiyat in his Sahih, one of which is the authority of Imam Khalad bin Yahya (ra).
He died in Makkah Mukaramah in 213AH.

Asad bin Amr (ra)

Asad bin Amr (ra) was one of Imam Azam Abu Hanifa's (ra) extraordinary disciples. He was a member of Imam Sahib's 40-member Majlis Shura and the first person to whom Imam Sahib (ra) assigned the task of writing in

Majlis Tasaneef. Imam Ahmed bin Hanbal (ra) narrated narrations from him. Yahya bin Moin (ra) has confirmed him. He had the status of perfection in the knowledge of hadith, apart from speculation and extraction.

Hilal Razi (ra) stated that once Harun Rashid went to Makkah, after completing the circumambulation, he entered the Kaaba and sat down in one place with all his courtiers standing by him. A person was sitting next to Haroon Rasheed. Imam Nasa'i (ra) has counted him among the companions of Abu Hanifa (ra) as a trustworthy narrator. He died in 188AH.
(Al-Jawahir al-Mudziyyah: 1/141)

Ali bin Mas’har (ra)

Ali bin Mas’har (ra) was a teacher in Hadith and Fiqh. He was among the extraordinary students of Imam Abu Hanifa (ra). He was a member of the forty-member Council of Jurisprudence. He also held the post of Qazi in Mosul. Imam Amish (ra) and Hisham bin Arwah (ra) also benefited him. Abu Bakr bin Abi Shuaiba (ra) narrated from him. Imam Bukhari (ra) and Imam Muslim (ra) have quoted his narrations in their works. Yahya bin Maan (ra) has declared him to be trustworthy. Imam Ahmed bin Hanbal (ra) said he is comprehensive in jurisprudence and hadith.

He died in 189AH.
(Al-Jawahir al-Mudziyya: 1/378)

Habban bin Ali Kufi (ra)

Apart from Hadith and Fiqh, Haban bin Ali Kufi (ra) also held a very high position in eloquence. Hazrat Hajar bin Abdul Jabbar (ra) said: I have not seen any jurist in Kufa better than Habban (ra). Yahya bin Moin (ra) says that Habban (ra) is more intelligent than his brother Mandal (ra). Ibn Majah (ra) has narrated his narrations. He was a brilliant and gifted student of Imam Abu Hanifa (ra) and a member of the Majlis Shura. He died in 172AH.

(Al-Jawahir al-Mudziyya: 1/184)

Mandal bin Ali Kofi (ra)

Mandal bin Ali Kufi (ra) was born in Kufa in 103AH. He was very skilled in hadith and jurisprudence. Ibn Majah (ra) and Abu Dawud (ra) have taken narrations from him in their Sunnan. He was an intelligent and gifted student of Imam Abu Hanifa (ra) and a member of the Majlis Shura. He has had narrations from Imam Amish (ra), Hisham bin Arwa (ra), Abdul Malik bin Umair (ra), and Imam Abu Hanifa (ra). He was very pious.

He died in 168AH.

Among the other students of Imam Azam Abu Hanifah (ra) are Sufyan bin Ayaina (ra), Ibrahim bin Adham (ra), Hamza bin Muqri (ra), Ubad bin Awam (ra), Ali bin Mas'har (ra), Qasim bin Maan (ra), Hasan bin Saleh (ra), Abu Bakr bin Ayyash (ra), Isa bin Yunus (ra), Is'haq bin Yunus (ra), Abdul Warith bin Saeed (ra),

Muhammad bin Bishr (ra), Hamad bin Zayd (ra) are included. All of them are Muhadeseen of Sahah Sitta. Imam Nawi (ra) also wrote the name Sufyan Thauri (ra) for the disciples of Imam Azam (ra). Allama Jalaluddin Sayuti (ra) has written the names of (95) ninety-five Muhadeseen who narrated the hadith from Imam Azam (ra). Among them are the names of Makki bin Ibrahim (ra), Abu Asim Dahhak (ra), and Abu Naeem Fazl bin Dakin (ra), who are the teachers of Imam Bukhari (ra), and there are many narrations of them.

Ayima Salasa and Muhadeseen of Sahah Sitta

All the Muhadeseen of Sahah Sitta and Ayima Salasa are direct or indirect disciples of Imam Azam Abu Hanifa (ra). Imam Malik (ra) is a disciple of Imam Abu Hanifa (ra). Imam Shafi'i (ra) is a student of Imam Muhammad (ra) and Imam Abu Yusuf (ra), who is a famous student of Imam Azam (ra). Imam Ahmed bin Hanbal (ra) is a disciple of Imam Abu Yusuf (ra). Among the disciples of Imam Ahmed bin Hanbal (ra) are Imam Bukhari (ra), Imam Muslim (ra), and Imam Abu Dawud (ra). Imam Tirmidhi (ra) acquired knowledge from Imam Bukhari (ra) and Imam Muslim (ra). Imam Nasai (ra) received knowledge from Imam Abu Dawud (ra). Imam Ibn Majah (ra) is also a disciple of the disciples of this chain. It is as if all the Muhadeseen of Sahah Sitta and the three Imams of Fiqh are the academic offspring of Imam-e-Azam Abu Hanifa (ra).

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿۴﴾

(Surah Juma – 4)

That is the Grace of Allah, which He bestows on whom He wills. And Allah is the Owner of Mighty Grace. (4)

Imam al-Azam (ra), Sheikh al-Shayukh of Imam Bukhari (ra)

Most of the Shaykhs of Hadith of all the Imams of Sahah Sitta are among the disciples of Imam Azam Abu Hanifa (ra). Due to this undeniable fact, Imam Azam (ra) is the Imam of Fiqh and Hadith.

1) Imam Bukhari's (ra) father's name is Ismail bin Ibrahim bin Mughirah al-Jafai al-Bukhari (ra). Imam Bukhari's (ra) father's two sheikhs, Imam Abdullah bin Mubarak (RA) and Imam Hammad bin Zayd (RA), are among the disciples of Imam Azam (RA). And there are narrations from them.
(Asqalani: Tahzeeb al-Tahzeeb: 1/240)

2) Khatib Baghdadi (ra), Imam Ibn Jozi (ra), Imam Dhahabi (ra), Imam Asqalani (ra), and other imams have written that Imam Bukhari (ra) said! When I was sixteen years old, I memorized the books of Imam Abdullah bin Mubarak (ra) and Waki bin Jarrah (ra). He also acquired the knowledge of the words of the Companions.

Who was Ahl al-Rai? It should be noted that the opponents of Imam Azam (ra) had coined the title of Ahl al-Rai for Imam Azam (ra) and his disciples. Imam Bukhari's (ra) calling Imam Azam (ra) Ahl al-Rai meant acknowledging his intellectual and jurisprudential position.

3) Imam Bukhari (ra) is a disciple of Imam Azam (ra) in the science of hadith through Imam Makki bin Ibrahim (ra) (died 215AH). Imam Makki bin Ibrahim (ra) is the

lucky person who is the narrator of eleven (11) of the twenty-two (22) Salasiyat of Imam Bukhari (ra). (Dhahabi: Tazkirah Al-Huffaz: 1/365)

4) Imam Bukhari (ra) is a disciple of Imam Azam (ra) in the science of hadith through Imam Yahya bin Moin (ra) (died 233AH) and Abdullah bin Mubarak (ra) (died 181 AH). (Ibn Abi Hatim: Al-Jirah and al-Tadil: 8/449)

Most of the Shaykhs of Hadith, including Imam Bukhari (ra), Imam Muslim (ra), Imam Abu Dawud (ra), Imam Tirmidhi (ra), Imam Nasa'i (ra), and Imam Ibn Majah (ra), are the students of Imam Abu Hanifah's (ra) students. Most of the teachers of Imam Bukhari (ra) are unique students of Imam Azam (ra).

Hafiz Ibn Hajar Asqalani (ra) has mentioned the names of eight teachers of Imam Bukhari (ra), among them Imam Muhammad bin Abdullah Makki (ra), Imam Makki bin Ibrahim (ra), Imam Abu Asim Nabeel (ra), Imam Khalad bin Yahya (ra), Obaidullah bin Musa (ra), Abu Naeem Fazl bin Dakin (ra), Ali bin Ayyash (ra) and Issam bin Khalid (ra) are included. Except for Essam bin Khalid (ra), all the rest have a discipleship relationship with Imam Azam Abu Hanifa (ra). Apart from them, many other teachers of Imam Bukhari (ra) are also students of Imam Azam Abu Hanifa (ra). For example, Ali bin Al-Jaad (ra), Abu Abd al-Rahman al-Maqri (ra), etc.

There are many great teachers of Imam Bukhari (ra) who are the famous students of Imam Abu Yusuf (ra) and Imam Muhammad bin Hasan (ra).

Imam Ahmed bin Hanbal (ra) is a disciple of Imam Abu Yusuf (ra). Imam Yahya bin Moin (ra) is a student of Imam Abu Yusuf (ra) and Imam Muhammad (ra).

Imam Hussain bin Ibrahim (ra), known as Ibn Ashkab ra), is a disciple of Imam Abu Yusuf (ra).

Saeed bin Muhammad Jarmi (ra) is a disciple of Imam Abu Yusuf (ra). Ali bin Muslim Tusi (ra) is a disciple of Imam Abu Yusuf (ra) and Imam Muhammad (ra).

Maula bin Mansoor (ra) is a disciple of Imam Abu Yusuf (ra) and Imam Muhammad (ra).

Abu Hafz Kabir (ra) is a disciple of Imam Muhammad (ra). Ali bin Abi Hashim Baghdadi (ra) is a disciple of Imam Muhammad (ra).

Yahya bin Saleh Abu Haji (ra) is a disciple of Imam Muhammad (ra).

Muhammad bin Salam Salmi (ra) is a disciple of Imam Muhammad (ra).

Muhammad bin Muqatil Marwazi (ra) is a disciple of Imam Muhammad (ra).

The most outstanding achievement of Imam Bukhari (ra) in Bukhari Sharif is the Salasiyat Hadiths. In which there are only three connections between Imam Bukhari (ra) and the Messenger of Allah ﷺ out of a total of twenty-two. Most of these Salasiyat are narrations of Imam Makki bin Ibrahim (ra), who is a disciple of Imam Azam Abu Hanifa (ra) and one of the great masters of Imam Bukhari (ra).
(Margin: Hasan Nomani)

The advice of Imam Azam Abu Hanifa (ra) to his students

Imam Abu Yusuf (ra) says! One day, it was raining, and we were sitting around Imam Abu Hanifa (ra) in his circle. Dawood Tai (ra), Qasim bin Maan (ra), Aafia bin Yazid (ra), Waki bin Jarrah (ra), Malik bin Moghul (ra), Zafr bin Huzail (ra) were also included in the audience. Imam Abu Hanifa (ra) turned towards us and spoke!

"You are the servant of my heart and the light of my eyes. I have enabled you people in the jurisprudence of religion so that people follow you. Each one of you is capable of filling the position. I ask Allah Ta'ala and your knowledge to protect religious knowledge from the humiliation of wages and labour and not to make it a source of livelihood. If any of you gets into a position and feels a shortcoming or defect in himself that the people are unaware of, then it is not permissible for him to remain in that position. If you have to go to this position, you should not be out of touch with the people. You pray with ordinary Muslims in the local masjid five times and discover their religious needs. If you fall ill in the middle and cannot attend the assembly, you should not take the stipend for those days. Whoever commits injustice in the decision-making process will have their decision invalidated or deemed unacceptable.

(Biography of Imams Arba, p. 77, concerning the history of Baghdad 13 / 361)

The bequests written by Imam Azam (ra) in the name of his notable students, Imam Abu Yusuf (ra) and Imam Yusuf bin Khalid Samiti (ra), are, without a doubt, proof

that he was a compassionate father, a kind teacher, a great intellectual, and a psychologist. The essence of experiences, the nature of Islamic teachings, guarantees welfare and success in religious and worldly affairs. This advice of his is equally instructive for everyone. Both wills are served:

Names of Imam Abu Yusuf (ra):

Imam Azam Abu Hanifa (ra) told him this will:

O Yaqub!

Caution in dealing with authorities:

Respect the ruler of time and maintain his position. Avoid lying in front of him. Avoid sitting in his assembly unless there is a need for knowledge. If you meet him too often, his value to you will decrease in his eyes. So, deal with it as you deal with fire, that you both benefit from it and stay away from it, because most rulers do not like to see anything other than themselves and their interests. Beware of excessive speech before the ruler because he will arrest you with your words. He will try to prove to his courtiers that he knows more than you and will hold you accountable so that you become despised in the eyes of his courtiers. Behave so that when you go to his court, he will take care of your rank compared to others. Do not go to the Sultan's court when other scholars you do not know are present. If your academic rank is lower than theirs, then you may try to prove your superiority over theirs, but this sentiment will be harmful to you. If you are more

knowledgeable than they are, witness that you rebuke them on something; because of this, you will fall from the eyes of the ruler of time.

When the ruler wants to give you a position/Mansab, do not accept it until it is known that he is satisfied with you and your creed in terms of knowledge and judgment, so that in the decision to follow another creed. I don't need it. Do not associate with the close associates of the ruler and his marginal people. Just keep in touch with the ruler to maintain your dignity and honour.

Caution in dealing with the public:

Please do not talk to people unnecessarily unless they ask about an issue. Do not talk to people and people in business about anything other than knowledge, so that they do not see the greed for wealth in your love and attraction. Otherwise, people will get angry with you and start believing you are bent on taking bribes from them. Avoid laughing and smiling in public. Do not go to the market unnecessarily. Avoid talking to immature boys; it is a temptation. There is nothing wrong with talking to small children, but put your hands on their heads. Do not walk on the main path with ordinary people and older adults. Because if you allow it to continue walking ahead, it will devalue the knowledge of the religion. If you go ahead of them, it will also be wrong because they are older than you. The blessed saying of the Messenger of Allah ﷺ is that he who does

not show compassion to the young and does not respect the elders is not one of us.

Do not sit on the way. If you feel like sitting, then sit in the masjid. Do not eat anything in markets and Masajid. Do not drink water from the water bottle and the hands of those watering it. Do not wear velvet, jewelry, or silk; they create pride and reflect modesty.

Marital Etiquette:

Do not talk much to your wife in bed, except for the necessary conversation during your natural needs. Don't kiss her too often. Whenever you go to him, go with the remembrance of Allah. Please don't talk to your wife about other women, or she will become rude to you and talk to you about other men. Therefore, if possible, do not marry a woman who was divorced by her husband and has a daughter from her father, mother, or former husband. But on the condition that none of his relatives come to your house. When a woman becomes rich, her father claims that whatever wealth she has is his and has been held in trust for her. The second condition is that she will not go to her father's house whenever possible. After marrying a woman, do not spend the honeymoon in the in-laws' house. Otherwise, those people will take your wealth and act greedily toward their daughter. Do not marry a woman who has children because she will collect all the wealth for her children and spend it on them. Therefore, she will love his children more than she will love your children. You shall not keep two wives in the

same house. Do not marry again unless the two wives can fulfill all their needs.

About Life Matters:

First, acquire knowledge, accumulate wealth through halal means, and establish a marital relationship. In the age of wisdom, you will lose understanding if you struggle to earn money. This wealth will induce you to buy enslaved people, and you will be engaged in worldly pleasures and women, even before you acquire knowledge. This will waste your time. When you have many families, you worry about meeting their needs and stop learning. Therefore, first, get knowledge. At the beginning of Shabab, your heart and mind should be free from worldly distractions. Then, take up the hobby of earning money so that you have money to meet the needs of yourself and your family before marriage.

Behavior and character

Be afraid of Allah Ta'ala. Take care of trust and everyone's well-being. Respect people so that they respect you. I didn't have much contact with them before, but they're friendly. Also, mention the problems in the meeting so that he is qualified to answer them. Avoid discussing religious matters with ordinary people.

If a person comes to you for a fatwa, then answer his question and do not add anything else. Otherwise, his

careless answer to his question will concern you. Never refuse to teach someone knowledge, even if you stay like that for ten years without any means of livelihood. Because if you ignore knowledge, your economy will be narrow. If any ordinary or market person quarrels with you, do not quarrel with him; otherwise, your honour will be lost. When speaking the truth, don't think about someone's dignity, even if he is the ruler of the time.

It would be best if you worshiped more than the average person. Get ahead of people in prayer. People should not think that your knowledge has not benefited you.

Social Manners:

If you stay in a city with other scholars, do not make any distinction for yourself there. Instead, act like you are an ordinary citizen, so they believe you have nothing to do with their position and status. If they feel you threaten their honour, they will act against you. Mud will be thrown on your religion, and thus, the people will also turn against you. They will look at you with an evil eye, and you will become a criminal in their eyes without any guilt. If they ask you about Masail, avoid arguing with them in a debate or meeting. Whatever you say to them, do it with an apparent reason. Don't insult their teachers; they'll bring out the bugs in you, too. You should be careful of people and make your inner state as pure for Allah Ta'ala as your

external state. Knowledge is not reformable until you make its interior according to the exterior.

Manners:

When a ruler wants to give you an unsuitable position, do not accept it until you know he has given it only because of your knowledge. Don't speak with fear in your eyes, because that fear will affect your speech and make your language ineffective. Avoid laughing too much, because laughing too much can make the heart stop. When you walk, walk with contentment and peace. Do not act hastily in the affairs of life. Do not answer whoever calls you from behind. Sounds are given to the animals from behind. Do not shout or raise your voice during the conversation. Add calmness and movement of the heart to your habit so that people can be sure of your steadfastness.

Mention Allah Ta'ala frequently in front of people so that people take this quality from you. Make reciting the Holy Quran and dhikr part of your routine after prayer. Allah Almighty has blessed you with the wealth of patience and perseverance, and thank Allah Almighty for the other blessings He has bestowed upon you. Set aside a few days of fasting every month for yourself so that others will follow you. Keep a strict watch on yourself. Benefit from your knowledge in this world and the hereafter. Also, observe others' behaviour. You should not buy and sell yourself. Keep a servant who knows your needs and requirements well, and you can trust him in worldly affairs. Do not worry about your worldly affairs and situation because Allah Ta'ala will

question them all. His unique relationship with the rulers is with the people.

Do not show confidence. If you get close to the rulers and the people know, they will present their needs to you. If you start giving the needs of the people in the court, the ruler will remove you from your position. If you do not try to meet the needs of these people, they will blame you.

Etiquette of sermons and advice:

Don't follow people's wrong words under pressure, but stick to what is right. If you see any evil in a person, do not mention him with that evil, but hope for good from him. When he does good, remember him with good. If you see any error in his religion, inform the people so they do not follow it and stay away from it. The Holy Prophet (ﷺ) has instructed that the evildoer and the Fajir should be described so that people may avoid them, even if that person is in authority.

In the same way, if you see a disturbance in the religion of a person, explain it too; do not care about his honour and dignity. Indeed, Allah Ta'ala is your helper and your religion. If you do this, people will fear you, and no one will dare to express new, misguided thoughts and actions in religion. Inform him when you see something against the religion within the ruling time, assuring your obedience and loyalty. This expression of loyalty is because his hand is more vital than yours. If you act with this courage once with the ruler, it will be enough for you. Because if you ask him again and again, he

might be harsh on you, and it will humiliate the religion. If he behaves harshly a couple of times, it will be enough for you; he will assess your religious struggle and interest in good deeds, and take a cautious attitude. After that, if he acts against the religion again, meet him at his house in solitude and fulfill the duty of religious advice. If the ruler is inventing innovations in religion, then remind him about the Qur'an and the Sunnah of the Prophet ﷺ. If he accepts these things, then fine; otherwise, pray to Allah Almighty to protect you.

Remember death, pray for forgiveness for your teachers from whom you have gained knowledge, and keep reciting the Holy Qur'an. Visit your Mashaikh shrines, blessed places, and graveyards. Avoid sitting with selfish people. Avoid games and abuse. When the muezzin gives the adhan, it reaches the masjid before the people. Do not live in the vicinity of rulers. Do not reveal the secrets of people's houses to others. If someone consults you in a matter, give them the best advice. These things will bring you closer to Allah Ta'ala. Remember my will well. These wills will benefit you in this world and the hereafter, Allah willing.

Good Manners:

Avoid stinginess, because it makes a person fall in others' eyes. Avoid greed and lies. Do not confuse truth and falsehood. Protect your honour and dignity, and always wear white. Show the enrichment of the heart by showing your distance from greed and disinterest in

the world. Show yourself rich; don't pretend to be poor, even though you are. Be brave. Do not look left or right while walking. If you go to the Hammam, pay more than others. Do not hand over your merchandise to the artisans yourself. Hire a trusted employee to do the job. Be wise in buying and selling dinars and dirhams; be vigilant in your transactions, and strive to protect your rights. The world's wealth has no value, for the people of knowledge despise it. The blessings that Allah Almighty has bestowed are much more than the blessings of this world. Leave worldly matters to others and focus your attention on religious knowledge. This practice will also fulfill your material needs. Avoid debating knowledge with the ignorant. Jealous people keep mentioning strange problems in people's affairs to bring you down. They will not care about you in comparison to their ego.

Whenever you go to a superior, do not try to gain superiority over him until he places you in a high place so that he does not torment you. Do not take the lead in leading the prayer in a nation until they offer you the Imamate. Avoid going to the baths and places of interest when there are many people.

Etiquette:

Please do not go to rulers when they are oppressing someone unless you are sure that they will do justice to what you say. If he commits any wrongdoing in your presence, it will become a justification in the ruler's favour. Avoid anger in the academic assembly. Avoid

narrating familiar people's stories, as they are often mixed with falsehood. When you intend to sit in a jurisprudential, scholarly assembly, tell those things that have the status of education for the listeners. If the person listening understands the fatwa, explain it; otherwise, there is no need. Do not sit next to someone to have them teach in your presence. Have one of your colleagues sit in on his Dars so he can discuss the quality of his conversation and knowledge. Entrust the work of Nikah reading to a Khatib. Likewise, entrust the Eid and funeral prayers to someone else.

Names of Yusuf bin Khalid Samite (ra)

Yusuf bin Khalid Samite (ra) was a member of the Majlis Shura of Imam Abu Hanifa (ra). He introduced Hanafi jurisprudence in Basra. He was a great Muhaddith, and eminent personalities such as Imam Bukhari (ra), Sheikh Ali bin Al-Mudaini (ra), and Hilal bin Yahya (ra) received his grace. Ibn Majah (ra) has copied narrations from him in his Sunnan.

He died in 189AH.

Yusuf bin Khalid Samite (ra) acquired knowledge by serving Imam Abu Hanifa (ra). He then planned to return to his city, Basra, and asked the Imam Sahib (ra) for permission. Imam Sahib said! I want to tell you a few things that will help you everywhere, whether in the affairs of people or in the questions of scholars. Whether it is a matter of self-improvement, political issues, educating the public and property owners, or research into general situations. Therefore, these

words will be helpful at every stage of religious and worldly life.

Building Society:

If you think human society is terrible, people will become your enemies, even if they are your parents. When you treat this society well, it will love and treat you well in return.

Imam Azam Abu Hanifa (ra) said! Please allow me to say a few things. I point out things you will automatically be forced to acknowledge with gratitude. He said! See: It is as if I am with you; you have reached Basra and turned towards your adversaries, giving yourself precedence over them. You proved yourself superior to them because of your knowledge, thought it wrong to associate with them, separated from their society, and bent on opposing them. As a result, they fought you. You left them so they did not touch you. If you abused them, they responded with abuse. If you called them misguided, they also called you heretical and misguided. Thus, everyone's feet became polluted. Now, you need to run away from them, which is sheer stupidity. That person can never be of good sense, as he has contact with anyone and can't fight until a way is created.

Social Rights:

When you reach Basra, you will be welcomed. They will come to meet you because it is their social duty. Now, give each one his place. Respect the elders.

Respect the scholars. Respect older people. Be gentle with the youth. Stay close to the people. Be kind to everyone, good and bad. Do not insult the rulers. Don't underestimate anyone. Maintain your honour and dignity. Do not reveal your secret to anyone. Don't unquestioningly trust someone without checking. Do not associate with misers and scoundrels. Don't show love to someone who doesn't like you. Don't be happy with fools; don't accept their invitation or gifts. Keep soft speech, self-control, good manners, open-mindedness, good clothes, and fragrance for yourself. Always use good riding gear—schedule time for essentials. Do not neglect your colleagues. Worry about fixing them first. Don't miss out on being gentle with him. Please don't give them a chance to point out your mistakes.

Build good Behavior:

Obey prayer and act generously. A miser can never become a chief. Have an advisor who keeps you informed about people's situations; correct it quickly when you see something terrible. Once the correction is complete, increase your favorability and attractiveness. Meet the person who meets you and the person who does not satisfy you. Whoever treats you well, you should also treat them in the same way. Whoever commits lousy behaviour, treat him with good manners and act with forgiveness. Attract people towards good deeds. Give up on the one who is boring to you. Try to pay your dues.

Human rights:

If a Muslim brother falls ill, check his mood. If someone stops coming to you, don't stop. If someone wrongs you, act with mercy. Respect the person who comes to you. If someone wrongs you, let him pass. It would be best to say good things about someone who makes terrible news about you. If someone dies, fulfill his rights. If someone gets lucky, congratulate them. If any trouble occurs, anyone mourns him. If a calamity befalls someone, help him. If someone is crying, listen to their cry. If someone asks for help, help him. Show love and compassion to people. Make Salam customary with everyone, from acquaintances to strangers.

Education and Training:

If some people in the masjid are discussing issues with you, agree with them. If you are asked something, answer it. Whoever opposes you, show him a path that he should consider. Tell people simple things and avoid complex and profound issues. Lest they misunderstand it, treat people with kindness and gentleness. Sometimes, even joking with them can create love for you in others' hearts. Look past people's faults and try to meet their needs. Do not harass anyone without reason, and avoid scolding people. Blend in such a way that the viewer thinks they are one. Treat people the way they like. Love for them what you love for yourself.

Self-cultivation:

Take care of yourself and your condition, and avoid temptation and corruption. If someone talks badly to you, talk well to him. If someone listens to you carefully, you should listen to them carefully as well. Welcome people with sincerity and act truthfully. Keep pride and arrogance away from you. Refrain from deception, even if people deceive you. Do not betray your trust, even if people betray you. Stand firm on loyalty and purity. Treat the People of the Book as they treat you.

So, if you follow my will, you will be safe from all calamities. Watch! At this time, I am involved in two conditions. Sadly, you are going out of sight, but you are happy to recognize good and evil. Continue correspondence and keep informed of your needs. You are my children, and I am like your father.

(Imam Azam Abu Hanifah. Chapter V)

Valuable tips

1) When it is time for the adhan, immediately prepare for prayer.
2) Get into the habit of fasting and reciting the Quran.
3) Visit the graveyard sometimes.
4) Avoid extravagant conversations.
5) If you see any evil in your neighbour, cover it up.
6) Do not forget purity and trust.
7) Never accept a service that you are not able to perform.
8) If a person is the originator of an innovation in the Shari'ah, he should declare his mistake so that others do not dare follow him.
9) Prioritize acquiring knowledge.
10) If someone asks a question, answer it; do not add anything of your own.
11) Behave with the students in a way that makes the viewer feel they are your children.
12) Whatever you say, say it carefully and say only that which you can provide sufficient proof.

(Muqaddama Musnad of Imam Azam ra)

Imam Muhammad's (ra) presence in the service of Imam Abu Hanifa (ra)

During the time of Imam Muhammad (ra), Kufa became the cradle of knowledge and skill. He started attending religious gatherings at the age of 14. Once, he appeared at the service of Hazrat Imam Abu Hanifa (ra) and asked him! "What do you say about a minor boy who gets sleepy at night after the Isha prayer had night discharge?" Should he repeat the Isha prayer? Imam Sahib (ra) said! Yes! Imam Muhammad (ra) went to the corner of the masjid and repeated the Isha prayer. Imam Abu Hanifa (ra) saw this and spoke! If Allah wills, this child will surely prosper.

After this incident, Allah Almighty put the love of jurisprudence in the heart of Imam Muhammad (ra). To acquire knowledge of jurisprudence, he again approached the assembly of Imam Abu Hanifa (ra) and asked for permission to participate in lectures. Imam Sahib (ra) asked! Have you memorized the Quran? He replied in the negative. Imam Sahib (ra) said! First, remember the Qur'an, then join the assembly and learn the lesson.

After seven days, Imam Muhammad (ra) again appeared in the service of Imam Sahib (ra) and said that I have memorized the entire Quran. Seeing his abilities, Imam Sahib (ra) took him into his circle of teaching. Once, Imam Muhammad (ra) asked Imam

Abu Hanifa (ra) about a Masala. Imam Sahib (ra) asked if this question had been heard from someone or had arisen in your mind. Imam Muhammad (ra) said he had not heard from anyone, but it had come to him. Imam Azam (ra) said! This is a big question. You should participate in the teaching of jurisprudence with restrictions. After that, Imam Muhammad (ra) continued to study the Imam-e-Azam (ra) for four years, wrote answers to all Majlis Fiqh's problems, and compiled them.

(Al-Bullough Al-Amani, p. 5)

Warning to Imam Abu Yusuf (ra)

Once, Imam Abu Yusuf (ra) fell seriously ill, and there was no hope of his survival. Imam Abu Hanifa (ra) went to visit him. Seeing Imam Abu Yusuf (ra), Imam Azam (ra) said! If he died, there would be no successor like him on earth.

That is, Imam Azam (ra) praised his achievements. After a few days, Imam Abu Yusuf (ra) recovered and established his teaching council. When Imam Azam (ra) learned of it, he sent a person to Imam Abu Yusuf (ra) to ask about a jurisprudential issue. The question was that a man gave the cloth to a washerman to wash, and when he came to ask for it back, the washerman refused to return the fabric. If a washerman brings cloth to him, will the washerman's wages be obligatory or not? Imam Abu Hanifa (ra) told this person that if Abu Yusuf (ra) says it will be compulsory, then say it is wrong. And even if he says it is not obligatory, he says it is wrong.

So, the man went to him and did as he was told. Imam Abu Yusuf (ra) was frightened upon hearing the question, and he immediately attended the service of Imam Abu Hanifa (ra) and asked him about it. Imam Azam (ra) said that the issue of washing brought you here. Then Imam Sahib (ra) replied that if the washerman had refused before washing the cloth, he was a usurper, and there was no labour for the usurped thing. If he declined after washing the fabric, his wages would be Wajib, but if he returned with the cloth, then the crime of usurpation was abolished, and the wages remained unchanged. (Manaqib Lal Mawafiq; p. 109)

Student support

Imam Abu Yusuf (ra) narrates the situation of a student of his time, who used to study under Imam Abu Hanifa (ra) and was experiencing hardship and poverty. One day, my mother came to take me out of teaching and said that Abu Hanifa (ra) was a rich man. You are poor and don't compare to him. After that, I stopped visiting Imam Abu Hanifa (ra).

When some days passed after my absence, Imam Sahib (ra) inquired about me in the circle. A few days later, when I attended the lecture hall, Imam Sahib (ra) inquired about why I was absent. I mentioned my financial problems. He asked me to stay after the meeting. When everyone left, he gave me a bag and told me to use it for my needs and to keep coming to the lesson; when it was over, let me know. There were a hundred dirhams in this bag. After a few days, he kept giving me money like this. That's how I completed my education. I was in the service of Imam Abu Hanifa (ra) for seventeen years.

(Biography of the Imams Arba p. 65 concerning Akhbar Abi Hanifa wa Al-Sahabah p. 92)

Importance of jurisprudence

Statements for Jurisprudence in the Holy Qur'an

Understanding and wisdom are the blessings of Allah. To understand the commands, evidence, mysteries, knowledge, and teachings of the Qur'an and Hadith, the believer must be rich in these blessings.

اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ ..... لِّقَوۡمٍ یَّتَفَکَّرُوۡنَ ﴿۲۱﴾

(Surat al-Rum. 21)

that you may find repose in them, ... Verily, in that are indeed signs for a people who reflect. (21)

اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ لِّقَوۡمٍ یَّعۡقِلُوۡنَ ﴿۲۴﴾

(Surat al-Rum. 24)

Indeed, in this (system of research), there are signs for those people who act with wisdom

وَتِلۡکَ الۡاَمۡثَالُ نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ یَتَفَکَّرُوۡنَ ﴿۲۱﴾

(Surat al-Hasher: 21)

Such are the parables that We put forward to humankind that they may reflect. (21)

اِنَّ فِیۡ ذٰلِکُمۡ لَاٰیٰتٍ لِّقَوۡمٍ یُّؤۡمِنُوۡنَ ﴿۹۹﴾

(Surah Al-Annam: 99)

Verily! In these things, there are signs for people who believe. (99)

It is essential to have wisdom and understanding to achieve Tafaqqah fi Al-Din from the knowledge and orders in the Holy Quran. It should be remembered that a wise person does not deny Allah Almighty's Self or the Qur'an and Hadith and bring baseless arguments for them; Allah Himself has defined the standard of wisdom.

قُلۡ هَلۡ یَسۡتَوِی الَّذِیۡنَ یَعۡلَمُوۡنَ وَالَّذِیۡنَ لَا یَعۡلَمُوۡنَ ؕ اِنَّمَا یَتَذَکَّرُ اُولُوا

الۡاَلۡبَابِ

(Surat al-Zumr. 9)

Say: "Are those who know equal to those who know not?" Only men of understanding will remember (i.e., get a lesson from Allah’s Signs and Verses).

Wise people are those who obey the commands and advice of Allah and His Messenger (ﷺ). The Holy Quran tells us that infidels and hypocrites are deprived of intellect and understanding of religion.

وَاِنۡ تُصِبۡهُمۡ سَيِّئَةٌ يَّقُوۡلُوۡا هٰذِهٖ مِنۡ عِنۡدِكَ‌ؕ قُلۡ كُلٌّ مِّنۡ عِنۡدِ اللّٰهِ‌ؕ فَمَالِ

هٰٓؤُلَآءِ الۡقَوۡمِ لَا يَكَادُوۡنَ يَفۡقَهُوۡنَ حَدِيۡثًا ﴿۷۸﴾

(Surat al-Nisa. 78)

And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you (O Muhammad ﷺ)." Say: "All things are from Allah," so what is wrong with these people that they fail to understand any word? (78)

بِاَنَّهُمۡ قَوۡمٌ لَّا يَفۡقَهُوۡنَ ﴿۶۵﴾

(Surah Anfal: 65)

because they (the disbelievers) are people who do not understand. (65)

لَوۡ كَانُوۡا يَفۡقَهُوۡنَ ﴿۸۱﴾

(Surat al-Tauba: 81)

If only they could understand! (81)

Being deprived of an understanding of religion is a fault and is condemnable. The Holy Quran condemns such people. On the contrary, gaining knowledge and understanding of the rules of religion is very dear to Allah Almighty, and Allah Almighty has declared it a blessing.

يُؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا ۗ وَمَا

يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ﴿٢٦٩﴾

(Surat al-Baqarah: 269)

He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding. (269)

When the word 'wisdom' is mentioned in the Holy Qur'an, the commentators take it to mean jurisprudence in their interpretations. Allah Ta'ala has ordered the acquisition of this knowledge.

وَمَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَآفَّةً ۗ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ

طَآئِفَةٌ لِّيَتَفَقَّهُوْا فِي الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْٓا اِلَيْهِمْ

لَعَلَّهُمْ يَحْذَرُوْنَ ﴿١٢٢﴾

(Surat al-Tauba: 122)

And it is not (proper) for the believers to go out to fight (Jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil). (122)

Imam Azam (ra), the heir of the Companions in the knowledge of Hadith

Imam-e-Azam Abu Hanifah (ra) is the heir of Syedna Abu Bakr Siddique (RA) in the knowledge of Hadith. He acquired the knowledge of Hadith from Hazrat Qasim bin Muhammad bin Abu Bakr (ra), the grandson of Syedna Abu Bakr Siddiq (RA), and Imam Maimon bin Mehran (ra). The hadith's transmission chain returns to Hazrat Siddique Akbar (RA) through these two sources.

Hazrat Qasim bin Muhammad (ra) (died 108AH) narrated it directly from his paternal Aunty Umm al-Momineen Hazrat Aisha Siddiqa (RA).

Imam Abu Ayyub Maimon bin Mehran (ra) (died 117AH) is considered one of the most reliable custodians of hadith in the Jazirah. He narrated it directly from Hazrat Abd al-Rahman bin Abi Bakr (RA), the son of Hazrat Abu Bakr Siddiq (RA). In addition to Hazrat Abd al-Rahman bin Abu Bakr (RA), Imam Maimon bin Mehran (ra) narrated narrations from Hazrat Abdullah bin Abbas (RA), Hazrat Abdullah bin Umar (RA), Hazrat Abu Hurairah (RA), and Umm al-Momineen Hazrat Aisha Siddiqa (RA).

Imam-e-Azam Abu Hanifah (ra) is the disciple of Hazrat Salem bin Abdullah (RA) and Zayd bin Aslam (RA) in the science of hadith, who are considered to be the heirs of Hazrat Umar Farooq (RA) in the science of hadith. Hazrat Salim bin Abdullah RA is the grandson of Hazrat Umar Farooq RA. Apart from his father, he also narrated hadiths from Hazrat Abu Hurairah (RA),

Hazrat Abu Ayyub Ansari (RA), Hazrat Abu Lababah bin Abdul Mandar (RA), Hazrat Rafi bin Khadij (RA), and Umme al-Momineen Hazrat Aisha Siddiqa (RA).

Hazrat Zayd Bin Aslam (RA) is a freed slave of Hazrat Umar Farooq (RA) and narrates hadiths from Hazrat Umar RA and other companions.

Imam Azam (ra) is the disciple of Hazrat Musa bin Talha (RA), the heir of Hazrat Uthman Ghani (RA) in Hadith. Hazrat Musa bin Talha (RA) was born during the time of the Messenger of Allah (ﷺ), but he converted to Islam later. He spent twelve years in the company of Hazrat Usman Ghani (RA). Apart from Hazrat Uthman Ghani (RA), Hazrat Ali (RA), Hazrat Abu Ayub Ansari (RA), Hazrat Uthman bin Abi Al Aas (RA), Hazrat Burida (RA), Hazrat Abdullah Bin Umar (RA), Hazrat Abu Zarr Ghafari (RA) and Umm Al Momineen Hazrat Aisha Siddiqa (RA), hadiths are narrations.

Imam Azam (ra) learned the knowledge of Hadith from Hazrat Qazi Shareeh bin Harith Kufi (ra), Hazrat Alqamah bin Qais Kufi (ra) and Hazrat Masruq bin Ajda (ra), who are the heirs of Hazrat Ali al-Murtaza (ra) in the knowledge of Hadith and are famous Tabai. The students of these three are Imam Ibrahim bin Yazid Nakhai (ra), Hazrat Abu Ishaq Sabie (ra), and Imam Salma bin Kaheel (ra), who is the teacher of Imam Azam (ra).

Qazi Shareeh bin Harith (ra) was born in the blessed era of the Messenger of Allah ﷺ, but he did not meet the Messenger of Allah ﷺ. Hazrat Omar Farooq (RA) appointed him as the Qazi of Kufa during his Caliphate.

After him, Qazi Shareeh (ra), Hazrat Uthman Ghani (RA), Hazrat Ali Murtaza (RA), and Hazrat Amir Muawiyah (RA) held the Musnad-e-Qadah of Kufa for about sixty years until the time of Hajjaj bin Yusuf. During the time of Hajjaj, after resigning as Qazi of Kufa, he served as Qazi of Basra for one year. He lived to be one hundred and twenty (120) years old and died in 78AH. Qazi Shareeh (ra) has narrated hadiths from Hazrat Umar Farooq (RA), Hazrat Ali al-Murtaza (RA), Hazrat Abdul Rahman bin Abi Bakr (RA), Hazrat Abdullah bin Masood (RA), Hazrat Zaid bin Thabit (RA) and Hazrat Urwa bin Jaad (RA).

Imam Azam (ra) acquired knowledge from his Sheikh Hazrat Amr bin Abdullah bin Ubayd (ra), known as Abu Ishaq Sabie (ra), and he obtained it from his Sheikh Hazrat Masruq bin Ajda (ra). Sheikh Hazrat Masruq Bin Ajda (RA), Hazrat Abu Bakr Siddique (RA), Hazrat Umar Farooq (RA), Hazrat Uthman Ghani (RA), Hazrat Ali Murtaza (RA), Hazrat Abdullah Bin Masoud (RA), Hazrat Muaz Bin Jabal (RA), Hazrat Abiy Bin Kaab (RA) and Umme al-Mominin Hazrat Aisha Siddiqa (RA). Hadiths were narrated from Hazrat Aisha Siddiqa (RA).

Imam-e-Azam's (ra) Sheikh Salma bin Kaheel (ra) acquired the knowledge of Hadith from his teacher, Hazrat Alqamah bin Qais Nakhai (ra). Hazrat Alqamah (ra) has narrated hadiths from Hazrat Umar Farooq (RA), Hazrat Uthman Ghani (RA), Hazrat Ali Murtaza (RA), Hazrat Abdullah Bin Masood (RA), Hazrat Abdullah Bin Umar (RA), Hazrat Abu Musa Al-Ashari (RA), Hazrat Muaz bin Jabal (RA), Hazrat Zayd Bin Thabit (RA), Hazrat Anas bin Malik (RA), Hazrat Abu

Darda (RA), Hazrat Abiy bin Kaab (RA), Hazrat Abu Masoud Ansari (RA), and Umm al-Momineen Hazrat Aisha Siddiqa (RA).

(Ibn Abi Hatim: Al-Jarrah wa al-Tadil: 6/404)

Among the great personalities from whom Imam Azam (ra) acquired knowledge of Hadith was Imam Baqir (ra). He was born in Medina in 56 AH and died in 114 AH. He was a great scholar and jurist of Medina. Hazrat Jabir Ibn Abdullah (RA), Hazrat Abu Saeed Khudri (RA), Hazrat Abdullah Ibn Umar (RA), Hazrat Abdullah Ibn Jafar (RA), Hazrat Ali Ibn Husain (Zayd Al-Abidin RA), and Hazrat Muhammad bin Ali (ra), known as Muhammad bin Hanafiah (ra), are included.

Imam Azam (ra) acquired knowledge of hadith from Imam Shaabi (ra) among the Tabayeen. His name was Amir bin Sharjeel (ra) or Amr bin Sharjeel (ra). He was a resident of Kufa. He was born during the Caliphate of Hazrat Umar Farooq (RA). Hazrat Osama bin Zaid (RA), Hazrat Anas bin Malik (RA), Hazrat Bara bin Azib (RA), Hazrat Jabir bin Samra (RA), Hazrat Jabir bin Abdullah (RA), Hazrat Jarir bin Abdullah (RA), Hazrat Hasan bin Ali (RA), Hazrat Hussain bin Ali (RA), Hazrat Zayd bin Arqam (RA), Hazrat Zayd bin Thabit (RA), Hazrat Saad bin Abi Waqqas (RA), Hazrat Samra bin Jundab Fazari (RA), Hazrat Ubadah bin Thabit (RA), Hazrat Abdullah bin Abi Ufi (RA), Hazrat Abdullah Bin Jafar (RA), Hazrat Abdullah Bin Zubair (RA), Hazrat Abdullah Bin Abbas (RA), Hazrat Abdullah Bin Umar

(RA), Hazrat Abdullah Bin Amr (RA), Hazrat Abdul Rahman Bin Samra (RA), Hazrat Ali Bin Abi Talib (RA), Hazrat Imran bin Hussain (RA), Hazrat Awf bin Malik (RA), Hazrat Muawiya bin Abi Sufyan (RA), Hazrat Mughirah bin Shuba (RA), Hazrat Muqdad bin Madi Karb (RA), Hazrat Numan bin Bashir (RA), Hazrat Abu Saeed Khudri (RA), Hazrat Abu Musa Ansari (RA), Hazrat Abu Hurairah (RA), Hazrat Asma Bint Amees (RA), Hazrat Umme Hani Bint Abi Talib (RA), Hazrat Fatima Bint Qais (RA), Umm Al-Momineen Hazrat Aisha Siddiqa (RA), Umm Al-Momineen Hazrat Mimouna Bint Harith (RA), Umme Al Momineen Hazrat Umme Salma (RA).

(Khatib Baghdadi: Tarikh Baghdadi: 12/227)

Imam Azam (ra) derived the knowledge of Hadith from Hazrat Ikramah bin Abdullah (Tabai). He was a freed slave of Abdullah bin Abbas (RA). He belonged to the Barbar nation. He had a very high position among the Muhadeseen. The following are the names of the Companions from whom he has narrated hadiths.

Hazrat Abdullah bin Abbas (RA), Umm al-Mominin Hazrat Aisha Siddiqa (RA), Hazrat Abu Huraira (RA), Hazrat Abdullah bin Umar (RA), Hazrat Abdullah bin Amr bin Aas (RA), Hazrat Uqbah bin Amir (RA), Hazrat Ali bin Abi Talib (RA), Hazrat Safwan bin Umayyah (RA), Hazrat Hajjaj bin Amr Ansari (RA), Hazrat Jabir bin Abdullah (RA), Hazrat Hasan bin Ali (RA), Hazrat Hamna bint Jahsh (RA), Hazrat Muawiya bin Abi Sufyan (RA), Hazrat Abu Saeed Khudri (RA), Hazrat

Abu Qatadah Ansari (RA), Hazrat Abu Ammara Ansaria (RA).

According to Imam Muzi (ra), Imam Dhahabi (ra), and Imam Sayuti (ra), Ikramah bin Abdullah (ra) is the Imam of Hadith.

Imam Hammad bin Abi Sulaiman (RA), the most outstanding teacher of Imam Azam (RA), is considered one of Iraq's great Faqih and Muhadiseen. He was called Ashari and Kufi by descent. Imam Hammad (ra) has narrated hadiths from Hazrat Anas bin Malik (RA) among his Companions. Among the Tabeyien, he learned jurisprudence from Hazrat Ibrahim Maar (ra). He has narrated the hadiths from the following Akabarin and Tabeyien.

Imam Abu Wail (ra), Imam Zayd bin Wahb (ra), Imam Saeed bin Musayyab (ra), Imam Saeed bin Jubair (ra), Imam Amir Shaabi (ra), Imam Ikramah (ra), Mawla Ibn Abbas (ra), Imam Hasan bin Yasar Basri (ra), Imam Abdullah bin Burida (ra) and Imam Abdul Rahman bin Saad (ra).

Imam Dhahabi (ra) says that Imam Hammad (ra) did not recite many narrations. This is because he died before the period of narration began. This does not mean that during the time of Imam Hammad (ra), hadiths were not narrated, or that Imams were not used to find solutions to various problems without them. This is a version of Imam Dhahabi's (ra) saying.

Later imams of hadith were indeed called multi-hadith after obtaining the text of a hadith in many ways; this trend was not present then. Nor did later narrators need

the authority of earlier narrators for verification. The reason for this was that the time of the Messenger of Allah ﷺ was very recent; therefore, there was no need for the evidence of hadiths. Imam Hammad (ra) passed away in 120AH.

One of Imam Abu Hanifah's (ra) teachers in Hadith was Imam Amish (ra). His full name was Abu Muhammad Sulaiman bin Mehran Amish (ra). He was called Asadi because of his relationship with Banu Asad, a branch of Banu Kahl. He was a famous Hafiz-e-Hadith of Kufa. Initially, he belonged to "Ray." He narrated hadiths from Hazrat Anas bin Malik (RA) and Hazrat Abdullah bin Abi Awfi (RA) among his companions. Apart from them, the names of the Tabeyien from whom the hadiths were narrated are as follows.

Imam Ikramah bin Abdullah (ra), Imam Abu Wail Shafiq bin Salama (ra), Imam Zayd bin Wahb (ra), Imam Amara bin Umair (ra), Imam Ibrahim Tammi (ra), Imam Abu Saleh Zakwan (ra), Imam Saeed bin Jubair (ra), Imam Mujahid (ra), Imam Abu Amr Shibani (ra), Imam Zarr bin Habish (ra), Imam Abd al-Rahman bin Abi Laila (ra), Imam Hilal bin Sayyaf (ra), Imam Abu Hazim Ashjai (ra), Imam Marur bin Suwayd (ra), and Imam Ibrahim Nakhai (ra).

Scope of Hadith Science and Fiqh Hadith

Knowledge of Hadith:

Imam Shamsuddin Muhammad bin Abd al-Rahman al-Sakhavi (ra) (died 902AH) has defined the science of hadith in these words.

"Which words, actions, speech (silence), attributes, even the motions of sleeping and waking, and pointing towards the Holy Prophet (ﷺ), are called the knowledge of hadith."

According to this definition, five things are included in the knowledge of Hadith:

1) Sayings and Commands of the Messenger of Allah ﷺ.
2) The actions and circumstances of the Messenger of Allah ﷺ.
3) The silence of the Messenger of Allah ﷺ on the actions of a companion.
4) The qualities of the Messenger of Allah (ﷺ).

The person who has the right to be called Muhaddith is the one who has memorized many hadiths and knows how to cross-examine narrators and modify their accounts.

Two basic types of hadith science:

1) Narration of Hadith

2) Knowledge of Hadith

Riwayat-e-Hadith: (Narration of Hadith)

Allama Muhammad Abul Fazl al-Waraqi al-Jizawi (ra) (died 1346AH) says!

"The knowledge that consists of the sayings, actions, speeches, attributes of the Holy Prophet ﷺ and narrating them, preserving them and writing down his words is called the knowledge of Hadith with narration."

Daraya-tul-Hadith

Imam Muhammad bin Ibrahim Ansari Akfai (ra) (died 794AH) praised him as follows!

"The knowledge in which the reality of narration, hadith, its conditions, its types, its rules, the state of narration and their conditions, the types of narrations and their relationships are obtained. That knowledge of Hadith is called Bil-Daraya.

Ilm al-Fiqh: (Jurisprudence)

"Jurisprudence is the knowledge of the practical Shariah rulings derived from detailed arguments."

Here, knowledge refers to knowing something, which includes both belief and suspicion, because rulings are sometimes proved by evidence and sometimes by suspicion. The word knowledge is used in the sense of knowing absolutely.

Ilm Bil-Ahkam: (Knowledge of authority)

It means that jurisprudence is the knowledge of rulings. By using the word rulings, all those sciences unrelated to rulings are excluded from the realm of jurisprudence.

For example, the knowledge of caste, attributes, and functions. Commandments are plural of commands, and commands are called laws. So Fiqh means "knowledge of law". "

Sharia Law

Jurisprudence is the name of Sharia law. All the rulings that do not fall within the scope of Shariat are excluded. Shariah rules include beliefs, acts of worship, actions, morals, and prohibited actions.

All such acts and actions related to practical Shariah rules fall under jurisprudence, including acts of worship, as well as crimes and punishments such as murder, theft, robbery, usurpation, defamation, etc.

Rulings of jurisprudence in the blessed hadiths

"Allah gives him the understanding of religion to whom He intends good."
(Bukhari, Muslim, Mishkat Kitab-ul-Ilm).

It is narrated from Hazrat Abu Huraira (ra) that the Messenger of Allah (ﷺ) said! "Those who were better in the period of Jahiliya are better in Islam as long as they have Fiqh of religion, i.e., understanding of religion" (Bukhari).

In this blessed hadith, the virtue described by the Messenger of Allah ﷺ to make people better and better is Fiqh. That is why the Messenger of Allah ﷺ prayed for Hazrat Abdullah bin Abbas (رضي الله عنه) to become a jurist. The Messenger of Allah ﷺ prayed!

اَللّٰهُمَّ فَقِّيْه'' فِي الدِّيْن

O Allah! Make him a jurist of religion. (Bukhari)

It is narrated from Hazrat Abdullah bin Abbas (RA) that the Messenger of Allah (ﷺ) said! One jurist is heavier than a thousand devotees of Satan.
(Tirmidhi, Ibn Majah, Mishkat Kitab Al-Ilm)

It is narrated from Hazrat Abdullah bin Masoud (RA) that the Messenger of Allah (ﷺ) said! May Allah bless the person who listens to my speech, remembers it well, and then conveys it to others.
(Mishkat Kitab Al-Ilm)

Excellence of jurists

Hazrat Abu Huraira (RA) narrates that the Messenger of Allah ﷺ said! Two traits are not present in a hypocrite: good character and an understanding of religion.

(Jami Tirmidhi: Kitab al-Ilm)

In another hadith, the Messenger of Allah ﷺ said! Allah, the Exalted, bestows Fiqh (the understanding and maturity of the Qur'an and Hadith) on whomsoever He intends good. I am the one who divides, while Allah the Exalted is the One who bestows upon me.

(Sahih Bukhari: Kitab al-Ilm)

The Muhaddith of this Ummah protects the chain of transmission and narration in the hadith, and the great jurists of this Ummah performed the duty of understanding the meaning and wisdom of the Hadith. The jurists have full access to the hadith. If the jurists are compared with the non-jurists, it will be apparent that they cover sermons, stories, virtues, and all kinds of narrations. Meanwhile, the jurists are primarily interested in those hadiths from which some Shari'ah rule emerges. This is why the number of narrations by the jurists is much lower than that of the Muhadiseen.

Khatib al-Baghdadi (ra) writes that a group of Muhadeseen was visiting a place when a woman bathing the dead came and asked a question! Can a menstruating woman wash the dead or not? Imam Yahya bin Moin (ra), Abu Haithama (ra), Zuhair bin Harb (ra), Khalaf bin Salim (ra), etc., the Muhadeseen started looking at each other. No one got the answer.

During this time, Imam Abu Thor (ra), a Muhaddith and a jurist, visited there. The woman asked him about her problem. He said! Yes! A menstruating woman can bathe the deceased. Because the Prophet ﷺ once said to Hazrat Aisha (RA) that your menstruation is not in your hand. It is also mentioned in the hadith that Hazrat Aisha (RA) used to pour water on the blessed head of the Holy Prophet (ﷺ) during her period. When water can be run on the head of a living person in a specific condition, why can't the dead be bathed?

When the Muhadeseen heard this fatwa of Imam Abu Thor (ra), they started discussing the evidence that this hadith was also narrated from So-and-so.

(Baghdadi history vol. 6 p. 66)

Allama Ibn Jozi (ra) says! Know that there are great subtleties in hadith that only scholars who are jurisprudents can recognize. These nuances and complexities are sometimes present in their narration and transcription, and sometimes hidden in their meaning.

(Defa Shubha al-Tashbih: p. 26)

Origins of Jurisprudence

Hazrat Shah Waliullah Muhaddith Dehlvi (ra) writes that during the time of the Messenger of Allah (ﷺ), there were no types of rulings. The Holy Prophet ﷺ used to perform ablution in front of his and did not say anything that it was a Rukan; it is obligatory and recommended. The Companions used to perform ablution after seeing him. The same was true of prayer. Some of the Companions did not make distinctions between Fraez and obligations. Just as they saw the Messenger of Allah ﷺ praying, they also prayed.

Hazrat Abdullah Bin Abbas (RA) says that I have not seen any people better than the Companions of the Messenger of Allah ﷺ. He did not ask more than 13 problems in the life of the Messenger of Allah ﷺ, all of which are contained in the Qur'an. However, the Companions used to ask the Messenger of Allah ﷺ about unusual events, and he used to answer them. It often happened that people did something, and the Prophet (ﷺ) praised them for it or expressed displeasure over it. These kinds of matters used to occur in the general assembly, and people paid particular attention to the sayings (fatwas) of the Holy Prophet (ﷺ).

After the demise of the Holy Prophet (ﷺ), the series of conquests became very extensive, and the scope of civilization expanded. Various incidents happened so often that there was a dire need for Ijtihad and Istanbat. The orders that were not detailed had to be reviewed in detail. For example, a person mistakenly abandoned an act in prayer. Now, there was a debate over whether

he prayed. With the emergence of this debate, it was impossible to declare all the acts in the prayer as obligatory. The Companions had to determine how many Rukn are obligatory (Wajib) in the prayer. How much Masnoon and Mustahab. All the Companions couldn't agree on the principles that could be stated for this distinction. Because of this, there was disagreement on the issues, and on most issues, different companions had different opinions. Many problems came to the fore which did not exist during the time of the Messenger of Allah ﷺ. In these cases, the Companions used Istanbat (inference) and Qiyas. The methods used in these principles differed, leading to differences. Therefore, during the Companions' time, an office of rulings and issues was formed, and separate methods were established.

(Sirat al-Nu'man: p. 219)

The mujtahid Companions did not issue their fatwas or engage in ijtihad. However, amid changing conditions, scholars and jurists began revising Prophetic hadiths, jurisprudence, and fatwas during the Tabeyien period.

Sheikh Abu Zahri Misri (ra) writes! The jurists of Madinah began to collect the fatwas of Hazrat Aisha Siddiqa (RA), Hazrat Abdullah bin Umar (RA), Hazrat Abdullah bin Abbas (RA), and their successors. They started citing them as references for other issues. The jurists of Iraq used to collect the fatwas of Hazrat Abdullah bin Masood (RA) and Hazrat Ali Murtaza (RA), as well as the decisions of Qazi Shareeh (ra) and another Qazi. Hazrat Ibrahim Nakhai (ra) also compiled

a collection of Fatawah. Imam Hammad (ra), the teacher of Imam Abu Hanifah (ra), also had a collection. These collections were not books but his diaries, which were referred to when needed. (Life of Imam Abu Hanifa: p. 338)

It is the achievement of Imam Abu Hanifa (ra) that he laid down the rules for deriving problems, which made Fiqh, initially called the details of issues, a permanent art. Later, the disciples of Imam Azam (ra) compiled it into a systematic book form and published Ilm-e-Fiqh.

Imam Ibn Qayyim (ra) wrote in "اعلام الموقعين" that religion, jurisprudence, and knowledge were spread in the Muslim Ummah by the Companions of the Messenger (ﷺ), Abdullah Bin Mas'ud (RA), Zayd Bin Thabit (RA), Abdullah Bin Umar (RA), and Abdullah Bin Abbas (RA). The knowledge of the people of Madinah is from Zayd bin Thabit (RA) and Abdullah bin Umar (RA). The knowledge of the people of Makkah is from Abdullah bin Abbas (RA), and the knowledge of the people of Iraq is from Abdullah bin Masoud (RA). (اعلام الموقعين 1/16)

Alqamah bin Qays (ra) (died 96AH) was born in the lifetime of the Messenger of Allah (ﷺ) among the students of Abdullah bin Masoud (RA) in Kufa. In addition to Abdullah Bin Masood (RA), Hazrat Umar (RA), Hazrat Uthman (RA), Hazrat Ali (RA), Hazrat Saad (RA), Hazrat Hudefah (RA), Hazrat Abu Darda (RA), Hazrat Abu Musa Al Ashari (RA), Hazrat Khalid

Bin Waleed (RA) and Hazrat Aisha Siddiqa (RA). What has been narrated from Hazrat Alqamah bin Qais (ra) was the true inheritor of the knowledge of Hazrat Abdullah bin Masoud (RA).

Ibrahim bin Yazid Nakhai (ra) (died 96AH) learned jurisprudence from Alqamah bin Qais (ra). He was the nephew of Alqamah bin Qais (ra).

Hamad bin Abi Sulaiman Muslim (ra) (died 120AH) learned jurisprudence from Hazrat Ibrahim bin Yazid Nakhai (ra). He learned about it from Saeed bin Musayyab (ra), Saeed bin Jubair (ra), Ikramah (ra), Abdullah bin Abbas (RA), Hasan Basri (ra), and Shaabi (ra).

Hazrat Imam Abu Hanifa (ra) studied Hazrat Hammad (ra) and worked to publish and promote the school of jurisprudence of Hazrat Abdullah bin Masoud (RA).

Allama Jalaluddin Sauti (ra) says! The Companions of the Prophet (ﷺ) and the Noble Companions did not compile the knowledge of Shariat. Neither were its chapters arranged, nor was any book compiled. He relied only on his memory. When Imam Abu Hanifah (ra) saw that religious knowledge was scattered, he feared it would be lost. Then, he edited it and organized its chapters. First, he kept the Kitab al-Taharah, then the Kitab al-Salat, then the acts of worship and matters, and finally the Kitab Al-Mout. This is one of the most important acts of worship, beginning with purification and prayer. The Book of Death was written at the end because this is the last state of a human being. Imam Abu Hanifah (ra) also reported Kitab al-Fraez and Kitab al-Shrut. Imam Shafi'i (ra) says that all the later people

are the offspring of Imam Abu Hanifa (ra) in jurisprudence. He further states that he who has not studied the books of Imam Abu Hanifa (ra) cannot attain perfection in knowledge, nor can he understand religion.

The way Imam Shafi'i (ra) expressed his thoughts in honour of Imam Sahib (ra), it should have happened that Imam Shafi'i (ra) himself would have imitated and followed Imam Abu Hanifa (ra). But this could not happen because Imam Shafi'i (ra) was influenced by his knowledge, intelligence, present answers, and reasoning power. Still, he had his own opinion on the interpretation and inference of the text of the Qur'an. His position on the issues differs from that of Imam Abu Hanifah (ra).

Hazrat Ibn Ayaina (ra) says, "My eyes have not seen a person like Imam Abu Hanifa (ra)." The person who wants to learn the knowledge of al-Maghazi should go to Medina, the person who wants to know the problems of Hajj should go to Makkah, and the person who wants to learn the knowledge of jurisprudence should go to Kufa and become a disciple of Imam Abu Hanifah (RA).

Principles for Fiqh of Imam-e-Azam (ra)

Imam Abu Hanifa (ra) has formulated seven principles for the Istanbat (inference) and Istekharah (extraction) of Masail (problems).

1. The Holy Qur'an is the revealed book of Allah
2. Sayings, actions, and speeches of Rasulullah ﷺ
3. The actions of the Companions (RA) and their fatwas
4. Consensus (Ijma). That is, scholars agree on a problem at some point in time
5. Conjecture (Qiyas). That is, deriving the ruling of a problem that has not been stated from a problem whose ruling is known.
6. Appreciation Scholars (Istehsan) said! There is a precise type of speculation; its effect is weak, and the other type is unclear, but its impact is substantial. The first type is called presumption, and the second type is Istehsan.
7. Alias (Urf): It is the prevailing way people act.

Allama Ibn Hajar Haithami (ra) says these principles are not of Imam Abu Hanifa's (ra) own will. Still, he has derived them in various ways from the Qur'anic injunctions and multiple sayings of the Messenger of Allah (ﷺ).

Abdullah bin Mubarak (ra) narrated from Imam Abu Hanifa (ra) that no one has the right to speak their opinion while there is a command in the Book of Allah. Likewise, no one has the right to speak while the Sunnah of the Messenger of Allah ﷺ is present. Similarly, no one has the right to talk despite the consensus of the Companions. When the Companions

differed, we took the view closer to the Qur'an or the Sunnah. Only after this is the assumption made, and Ijtihad can be made based on his own opinion by someone who knows the difference between the assumption and the Ijtihad. This was the action of Imam Abu Hanifah (ra).

Four sources of Islamic jurisprudence are described:

1. The Book of Allah, The Holy Quran
2. Sunnah of the Messenger of Allah ﷺ
3. Consensus (Ijma)
4. Conjecture (Qiyas)

Some jurists do not recognize speculation as a source of jurisprudence. Similarly, Qiyas's forms, conditions, and principles in Masalik Arba differ.

Some scholars have described ten principles of jurisprudence.

1. The Holy Quran
2. Sunnah of the Messenger of Allah ﷺ
3. The action of the Khulafah Rashideen.
4. Consensus (Ijma)
5. Conjecture (Qiyas)
6. Such orders of Muslim rulers are not against the Quran and Sunnah.
7. Those arbitrators' decisions that do not negate the Qur'an, Sunnah, or consensus.

8. Orders from the Messenger of Allah (ﷺ), the Rashideen Caliphs and Companions (RA) were issued to their governors and ambassadors.
9. Legislation related to international relations which are not against the Qur'an and Sunnah.
10. Such habits and customs are not against the Quran and Sunnah.

Appreciation (Istehsan)

Istehsan Qiyas refers to hidden Qiyas (strong Qiyas), not open Qiyas. Imam Sahib has the status of Istehsan after close speculation. At times, Imam Abu Hanifa (ra) preferred Istehsan to Qiyas. Istehsan is also a Shariah argument-like speculation. Some gentlemen accused Imam Sahib (ra) of acting on Istehsan, but there is no Shariah evidence to support this claim. Imam Sahib (ra) said that both the Quran and Sunnah prove praise. He mentioned a verse from the Holy Quran.

الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗ ؕ اُولٰٓئِكَ الَّذِيْنَ هَدٰىهُمُ اللّٰهُ وَاُولٰٓئِكَ هُمْ اُولُوا الْاَلْبَابِ ﴿۱۸﴾

(Surah Al-Zumr. 18)

Those who listen to the Word [good advice La ilaha ill-Allah — (none has the right to be worshipped but Allah) and Islamic Monotheism] and follow the best thereof (i.e., worship Allah Alone, repent to Him and avoid Taghut) are (the ones) whom Allah has guided, and those are men of understanding. (18)

And the hadith said!

ما رآه المسلمون حسنا فهو عند الله حسن

(عمدۃ القاری شرح صحیح بخاری ؒ، باب ماجاء فی ضرب شارب الخمر،

حدیث نمبر 266/23.3776)

Apart from Hanafi jurists, Istehsan has also been practiced by other Imams. According to Imam Abu Hanifa (ra), Istehsan's act was much more than that of the students. Imam Muhammad (ra) says that Imam Abu Hanifa (ra)'s students used to debate with him on arguments and inferences. But when he said that, I acted on my own discretion in this matter; no one used to discuss this issue with you.

(Manaqib Abi Hanifah Al-Mawafiq: 1/81)

Alias (Urf)

An alias (Urf) is also proof, according to Imam Abu Hanifa (ra), as is Qiyas and Istehsan.

Imam Mawafiq Ahmad (ra) says that where both the text and the saying of the Sahabi do not exist, one should follow the Qiyas. As long as it is favourable, and if the result of the Qiyas does not suit the situation, it should be referred to Istehsan. If this is also incorrect, according to custom, people's actions should be observed and done accordingly. In jurisprudence, this is called an alias (Urf).

If we take a deep look at Imam Sahib's (ra) jurisprudence and principles of inference, we find seven sequential principles. From whom the Imam conducts ijtihad and reasoning in rulings. The Book of Allah, the Sunnah of the Messenger of Allah ﷺ, the sayings of the Companions, Ijma, Qiyas, Istehsan, and Urf. All these things are present in other Imams as well, but only Hanafi jurisprudence is blamed, and Imam Azam (ra) is slandered in its guise. All this is not due to a realistic and scholarly discussion but to prejudice and hostility. But Hanafi jurisprudence is based on solid, unshakable principles and foundations that cannot be spoiled by obstacles.

Editing of jurisprudence

Human society is becoming more diverse over time. While living in society, people try hard to stay isolated from each other, but they cannot remain detached. Because the Sharia binds Muslims in matters other than worship, they need step-by-step orders from the Sharia in issues other than worship. There are so many details in worship alone that every Muslim can't memorize the entire Quran with its meaning and interpretation, and all the hadiths must be memorized with evidence. Therefore, it is necessary to create sectors and a group to acquire religious knowledge, promote its development, and publish it. The opinions of experts in every field should be recognized as valid.

Allah is the Almighty!

فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَۙ ﴿۴۳﴾

(Surat al-Nahl: 43)

So, ask those who know the Scripture,

If you know not.

Ordinary people were obliged to learn about religion from scholars. This need was first felt by Imam Azam Abu Hanifa (ra). He spent all his Allah-given ability in extracting and inferring problems from the Qur'an, Hadith, and the sayings of the Companions, which is a great favour to the Muslim Ummah. During the time of Imam Abu Hanifa (ra), hundreds of petitioners from

surrounding areas began coming to the service of Imam Azam (ra), so he decided to organize the vast array of rulings and problems into a comprehensive work. It should be shaped so that the Islamic constitution becomes a beacon for future generations.

He did this when new temptations began. The process of fabricating hadiths had begun among misguided people. If jurisprudence had not been compiled, it would have been impossible for the latecomers to differentiate between right and wrong.

Imam Abu Hanifa (ra) selected forty eminent students from among his students who were experts in their fields and formed a constitutional committee to edit jurisprudence. All these imams had reached the level of ijtihad. Among the members of this committee were Imam Abu Yusuf (ra), Dawood Tai (ra), Yahya bin Abi Zaidah (ra), Hafiz bin Ghiyath (ra), and Hazrat Abdullah bin Mubarak (ra), who had exceptional excellence in narration, hadith and antiquities. Hazrat Qasim bin Maan (ra) and Imam Muhammad (ra) were skilled in Arabic and literature, while Imam Zafr (ra) was famous for the power of inference. Care has been taken to select experts in other sciences, and matters beyond law should also be included in the committee so that experts of different abilities can benefit.

The editing method was that Imam Azam (ra) would sit on his Masnad, and the problem would be presented to him. He would ask his students for feedback on this issue. At times, their voices would rise in discussion, and debates would go on for a long time. Imam Azam

(ra) used to listen to his conversation in silence, and then when he started talking, silence would fall everywhere.

Imam Sahib (ra) argued with his students; sometimes, his companions would listen to and accept his words, and sometimes, they would present their arguments against them. Imam Amish (ra) comments on their method as follows.

"When a problem came before this assembly, its members would circulate the problem so much and scrutinize every aspect of it that eventually its solution would be clear."

Imam Azam (ra) based his religion on Shura. He did not impose his opinion. He aimed to be careful in faith and to make a total effort to establish devotion and a sincere relationship with Allah and the Messenger of Allah (ﷺ). Sometimes, a problem would be discussed for a month. He continues the discussion until all aspects are apparent. When the matter concluded, Imam Abu Yusuf (ra) would write it down in a rule; thus, he wrote all the rules.

Khatib al-Baghdadi (ra) has written that if a discussion on a problem had begun and Imam Aafia (ra) was not present, Imam Azam (ra) would have said that the discussion should not end until Aafia (ra) arrived. When Aafia (ra) would come and agree with everyone's opinion, Imam Sahib (ra) would say, "Now write this problem down."

(History of Baghdadi: Volume 12, p. 108)

Among these forty, another special committee of twelve imams would finalize the decisions and then record them. In addition to Imam Azam (ra), Imam Abu Yusuf (ra), Imam Zafar (ra), Dawood Tai (ra), Abdullah bin Mubarak (ra), Yahya bin Zakaria (ra), Habban bin Ali (ra), Mandal bin Ali (ra), Aafia bin Yazid (ra), Ali bin Mashar (ra), Ali bin Zabian (ra), Qasim bin Maan (ra), Asad bin Umar (ra) were included.

Muhaddith Mulla Ali Qari (ra) says! Imam Azam (ra) fixed eighty-three thousand (83000) problems. Of these, thirty-eight thousand (38000) were related to worship, and forty-five thousand (45000) were related to affairs. (Zeel Al-Jawahir: Volume 2, page 472)

In the beginning, the Hanafi school of law was influenced by the appointment of a Qazi. Apart from the political effects, other reasons made Hanafi jurisprudence dear to every heart. For example, ordinary people quickly become familiar with Hanafi jurisprudence and the hard work and sincerity of the students of Imam Azam (ra). In those days, there were various discussions and debates on the issues, and the arguments of Hanafi jurisprudence became popular among the ordinary people.

Shibli Nomani (ra) writes that Imam Abu Hanifah (ra) wrote down more than 1290,000 problems. Shams Ulima Kardri (ra) has noted that these problems were six lakhs. This particular number may not be exact, but there is no doubt that they numbered in the millions. This is confirmed by the books of Imam Muhammad (ra) available today. Imam-e-Azam (ra) had made his

students so expert in editing jurisprudence that this work continued even after his death.

Imam Abu Hanifah (ra) was the first person in Islamic history to write the problems of jurisprudence according to their chapters. Before that, the Companions used to recall solutions to issues from memory. Forty great scholars, extraordinary disciples of Imam Sahib, used to help him with this work. This is the most outstanding jurisprudential achievement of Imam Sahib's (ra) life.

“The Book of Jurisprudence of the Four Religions” is written in the Muqaddama Ibadat!

Imam Abu Hanifa (ra) acquired knowledge from Imam Hammad (ra). He learned knowledge from Ibrahim Nakhai (ra), Alqamah bin Qais (ra), and Abdullah bin Masoud (RA). Hazrat Abdullah bin Masoud (RA) was inclined towards Ijtihad. When Hazrat Umar Farooq (RA) sent him to Kufa, his opinion there grew stronger, and his inclination increased, as many such problems arose in Iraq. From whom there was no precedent in the establishment of Medina. Every day, new details emerged, so it was necessary to present these issues in accordance with the Shari'ah and to draw conclusions from its rulings. (Biography of Imam Azam, p. 109)

A person told Imam Waki (ra) that Imam Abu Hanifa (ra) had made a mistake. Imam Waki (ra) said! Those who say this are like cattle, but more misguided than they are. How can Imam Abu Hanifa (ra) make a mistake

when there were Imams of jurisprudence like Imam Abu Yusuf (ra), Imam Zafar (ra), and Muhadeseen like Yahya bin Zakariyya bin Zaidah (ra), Hafiz bin Ghiyath (ra), Imam Habban (ra), Imam Mandal (ra) and so on. Qasim bin Maan (ra) was an expert in vocabulary and Arabic, and there were imams of asceticism and piety like Dawood Tai (ra) and Fazil bin Ayyad (ra). How is it possible for someone with such people to make an error? These people would guide them to the right if they were to err.

(Al-Khairat al-Hasan: p. 100)

Allama Shamsuddin Muhammad bin Yusuf Salehi Shafi Damascene (ra) (Syrian) says! Certainly, Abu Hanifa (ra) was the first to compile the knowledge of jurisprudence and organize it into chapters. Then Imam Malik bin Anas (ra) followed Abu Hanifa (ra) in the order of Mautah. No one has been able to surpass Abu Hanifa (ra) because the Companions and Tabeyien had faith in their memorization. When Abu Hanifa (ra) saw that knowledge of the Sharia had spread throughout the world, he feared its loss, so he compiled and wrote chapters and books. He started with the Book of Purity, then described the Book of Salat, the Book of Fasting, the Book of Al-Ibadat, and the Book of Deeds, and ended with the Book of Inheritance, which is the final state of people. He was the first person to publish Kitab al-Fraez and Kitab al-Shurut.

Allama Abdul-Wahhab bin Ahmad Sherani Shafi'i (ra), who died in 973AH, writes in the Muqaddama of his book "Al-Manhaj Al-Mubin"!

The religion of Imam Abu Hanifa (ra) is the purest of all faiths. It is the last religion among all religions, as some people of Kashf said (as written by Imam Rabbani Hazrat Mujaddid Alf-Al-Thani ra), that Allah has made Abu Hanifa (ra) the Imam of His religion and His servants. His followers have always been and will be many until the Day of Judgment. If one of his followers is arrested or someone is caught and beaten so that he leaves his religion, he will not leave his religion. May Allah be pleased with him, his imitators, and everyone who observes the etiquette manners with Imam Abu Hanifah (ra) and all the Imams.

Names of scholars included in Majlis Shura

1) Imam Zafr bin Huzail (ra) (Died,158AH)

2) Imam Malik bin Mughal (ra) (159AH)

3) Imam Dawood Tay (ra) (160AH or 165AH)

4) Uma M. Mandal bin Ali (ra) (168AH)

5) Imam Nasr bin Abdul Karim (ra) (169AH)

6) Imam Amr bin Maimon (ra) (171AH)

7) Imam Habban bin Ali (ra) (172AH)

8) Imam Abu Asma Noah (ra) (173AH)

9) Imam Zuhair bin Muawiyah (ra) (173AH)

10) Imam Qasim bin Maan (ra) (175AH)

11) Imam Hamad bin Imam Abu Hanifah (ra) (176AH)

12) Imam Hayaj bin Bastam (ra) (177AH)

13) Imam Shriek bin Abdullah (ra)

14) Imam Aafia bin Yazid (ra) (180AH)

15) Imam Abdullah bin Mubarak (ra) (181AH).

16) Imam Abu Yusuf (ra) (182AH)

17) Imam Abu Muhammad Nuh Nakhai (ra) (182AH)

18) Imam Hisham bin Bashir al-Salami (ra) (183AH)

19) Imam Abu Saeed Yahya bin Zakaria (ra) (184AH)

20) Imam Fazil bin Ayyad (ra) (187AH)

21) Imam Asad bin Amr (ra) (188AH)

22) Imam Muhammad Bin Hasan (ra) (189AH)

23) Imam Ali bin Mashar (ra) (189AH)

24) Imam Yusuf bin Khalid (ra) (189AH)

25) Imam Abdullah Bin Idris (ra) (192AH)

26) Imam Fazl bin Musa (ra) (192AH)

27) Imam Ali Bin Zaiban (ra) (192AH)

28) Imam Hafez bin Ghiyath (ra) (194AH)

29) Imam Waki' bin Jarrah (ra) (197AH)

30) Imam Hisham bin Yusuf (ra) (197AH)

31) Imam Yahya bin Saeed Al-Qattan (ra) (198AH)

32) Imam Shoaib bin Ishaq (ra) (198AH)

33) Imam Abu Hafiz bin Abdul Rahman (ra) (199AH)

34) Imam Abu Mati Balkhi (ra) (199AH)

35) Imam Khalid bin Sulaiman (ra) (199AH)

36) Imam Abdul Hameed (ra) (203AH)

37) Imam Hasan bin Ziyad (ra) (204AH)

38) Imam Abu Asim Nabeel (ra) (212AH)

39) Imam of Makkah bin Ibrahim (ra) (215AH)

40) Imam Hamad bin Dalil (ra) (215AH)

(The hadiths of all these gentlemen are present in Sahah Sitta) (Amani Al-Akhbar, Al-Jawahir al-Madhya)

Characteristics of Majlis Shura

The salient features of Imam Abu Hanifa's (ra) Majlis Shura are as follows.

Imam Sahib (ra) decided to do the work of editing Fiqh through a collective effort. Even before Imam Sahib (ra), jurisprudence was practiced, but all those efforts were individual. A collaborative effort is less prone to error than an individual effort.

Imam Sahib (ra) 's disciples also held the position of Ijtihad. That is why Imam Sahib (ra) requested his students to participate and cooperate in the editing of jurisprudence. Imam Mawafiq Ahmed Makki (ra) says that one day, Imam Sahib (ra) said to his forty disciples, you are all my Jalil-ul-Qadr companions, the secret givers of my heart and my sorrows. I have saddled and entrusted this ride of jurisprudence to you. You should help me because people have made me a bridge to hell. The convenience is for others, and the burden is on my back.

1) Imam Sahib (ra) gathered all the experts to edit jurisprudence. That is why his Shura was comprehensive and perfect.

2) Imam Sahib (ra) used to make decisions based on experience and Urf regarding issues where there were no texts and room for Qiyas. So, one day, the question came: What is the age of puberty? There were thirty students in Majlis Fiqh that day. Imam Sahib (ra) asked everyone when they became adults. Most said the

eighteenth year, and a few the nineteenth year. On this, he spent eighteen years on the experience of the majority.

3) One of the distinctions of Imam Sahib's (ra) Majlis-e-Fiqh was that all the members had open freedom of discussion. All the members were his disciples, though. But he had made them accustomed to available talks. Therefore, sometimes, those people openly criticized Imam Sahib's (ra) arguments and disagreed with Imam Sahib (ra) on many issues.

4) Imam Sahib (ra) was similar to the council system of the Caliphs. In this process, he followed the Sheikhs Hazrat Abu Bakr Siddique (RA) and Hazrat Umar Farooq (RA).

5) In this consultation process, not only were the problems presented before solved, but also the problems that did not occur and that could have happened were considered.

(Imam Abu Hanifah Biography and Thoughts: p. 191)

Characteristics of Hanafi jurisprudence

This summarizes the characteristics that Allama Shibli Nomani (ra) writes in his book "Sirat al-Numan."

1) The problems of Hanafi jurisprudence are based on mystery and reconciliation.

2) Hanafi jurisprudence is easier to follow than all jurisprudence.

3) The rules related to matters in Hanafi jurisprudence are comprehensive and based on reality.

4) Hanafi jurisprudence has given the rights of dhimmis (i.e., people who are not Muslims but live in Muslim countries) very bountifully and liberally.

5) Hanafi jurisprudence is compatible with Sharia texts. That is, among the rulings derived from the texts and in which there is disagreement, the side taken by Imam Abu Hanifah (ra) is generally solid and well-reasoned.

(Imam Abu Hanifa biography and thoughts: p. 176)

Most of the sultans adhered to Hanafi jurisprudence.

The jurisprudence of Imam Abu Hanifah (ra) gained as much popularity as the jurisprudence of other Imams did not. The Turkish rulers of the Ottoman Empire adhered to Hanafi jurisprudence, which governed the Middle East. Similarly, all the rulers of the sub-continent, such as the Ghori, Ghaznavi, Tughluq dynasty, and the Mughals, followed Hanafi jurisprudence. Sultan Mahmud Ghaznavi compiled "Kitab al-Tafrid" in jurisprudence. "Fatawah Tatarkhaniya" was compiled during the reign of Feroz Shah Tughluq. Under the auspices of Sultan Aurangzeb Alamgir, "Fatawah Alamgiri," known as Fatawah India in Arabia, was compiled. It's evidence. In the 7th century Hijri, the ruler of Syria, Malik al-Moazzam Isa bin Malik Adil Ayyubi (died 423AH), established a board of jurists to compile Hanafi jurisprudence in a logical manner. This board compiled a book called "Al-Tazkirah" in ten volumes, which the Sultan memorized.

Allama Ibn Abidin Shami (ra) writes in Rad al-Mukhtar that the Abbasid caliphs followed the religion of their grandfather, but most of the Qazi of their rule were great scholars of the Hanafi school of thought. The Abbasid caliphs ruled for about five hundred years. The Seljuk rulers after them and the Khwarizmi's after them were all Hanafi. The judges of these countries were also Hanafi. (Shami)

The Muslim and Adil kings adopted the Hanafi school because it has principles and rules to solve every problem, so they liked it. This is a strong argument for the comprehensiveness and perfection of Hanafi jurisprudence. That is why it did not fall even under challenging conditions. This is why the followers of Hanafi jurisprudence have undoubtedly been two-thirds of the Muslim Ummah in every age, among whom have been great scholars, pious people, and ascetics. Ibn Jarij (ra) used to say that every fatwa of Imam Abu Hanifah (ra) was based on the rulings of the Qur'an and Hadith.

The most outstanding quality of Hanafi jurisprudence is that Shura determines its principles and rules. Imam-e-Azam (ra) had formed a Majlis Shura, giving final form to all decisions.

Editing of jurisprudence books

Allama Jalaluddin Sauti (ra) says! Imam Abu Hanifah (ra) is unique in that he was the first person to edit the knowledge of Sharia and divide it into chapters. After him, Imam Malik (ra) followed him, and he arranged and edited "Al-Mautah." In jurisprudence, Imam Abu Hanifa (ra) started with the chapter of al-Taharah, then the chapter of salat, then all acts of worship, then affairs, and finally, the chapter of inheritance. (Tabeyat al-Sahefa: p. 45)

In Hanafi jurisprudence, the problems of Imam Abu Hanifa (ra) and his famous students are also included. Later, Hanafi scholars added much to it. Following the method of Imam Abu Yusuf (ra), Imam Muhammad (ra) and their students used to derive problems from the Qur'an and Hadith in accordance with the jurisprudential rules and principles compiled by him. That is why Imam Azam (ra) is "Mujtahid fi al-Shariah," and his disciples are "Mujtahid fi al-Madhab," and they are the imitators of Imam Azam (ra).

Imam Abu Yusuf (ra) and Imam Muhammad (ra) disagreed with the opinion of Imam Azam (ra) on many issues. Some people taunt Imam Azam (ra) for this reason. However, this fact has been described by Imam Abu Yusuf (ra), Imam Zafr (ra), and Imam Muhammad (ra). According to him, we have said these sayings apparently in disagreement with the opinion of Imam Azam (ra); they are the sayings of Imam Azam

(ra) because Imam Azam (ra) expressed different and numerous opinions on some issues.

The jurisprudential collection of Imam Azam (ra) is known as Kitab-e-Fiqh Abi Hanifa. Its details are as follows. It was compiled by Imam Abu Yusuf (ra) and Imam Muhammad (ra).

1) The Books of Zahir al-Rawiyah:

It has six books. Jami Sagheer, Jami Kabir, Mabsut, Ziyadat, Al-Sair al-Saghir and Al-Sair al-Kabir

Jami Sagheer

In this book, all the problems of Imam Azam Abu Hanifa (ra) have been collected from the narrations of Imam Muhammad (ra) and Imam Abu Yusuf (ra). There are 533 problems in this book, and Imam Muhammad (ra) disagreed with 170 of them. Forty rates of this book have been written, and the names of the special rates are as follows.

1. Abul Laith Samarkandi

2) Sadr-ul-Islam Buzudi

3) Fakhr-ul-Islam Ali Buzudi

4) Shams Al-Aima Sarkhsi

5) Al-Sadr al-Shaheed Hesamuddin

6) Allama Al-Asibijabi

7) Burhanuddin Sahib Al-Muhait

8) Abu Bakr Razi

9) Allama Al-Atabi

10) Allama Tamar Tashi

11) Ahmad Bin Ismail

12) Allama Al-Mahabubi

13) Abu Al-Mu'ain Al-Nasafi

14) Fakhruddin Khan

15) Badruddin Umar

16) Sahib Al Hadiyah

Jami Sagheer has been narrated by Muhammad bin Samaa (ra) and Isa bin Aban (ra) from Imam Muhammad (ra). This book was printed by Qazi Abu Tahir Muhammad bin Muhammad Al-Dubosi (ra). It was published with the margin of Maulana Abdul Hai Firangi Mahal (ra) in India. (History of Jurisprudence)

Jami Kabir:

This book is also comprehensive, but it has more problems. In this book, besides the sayings of Imam Abu Hanifa (ra), there are also sayings of Imam Abu Yusuf (ra) and Imam Zafr (ra). There is a reason for every problem. Later jurists have derived the problems of Asul-e-Fiqh from this book. Many reviews of this book have also been written.

1) Qazi Abu Kharum

2) Imam Ali Al Qami

3) Imam Abu Bakr Balkhi

4) Sheikh Abu Bakr Razi Hisas

5) Abu Abdullah Gargani

6) Abul Laith Samarkandi

7) Imam Masoudi

8) Imam Abu Fazl Kirmani

9) Qazi Abu Zaid Al-Dubosi

10) Imam Burhanuddin

11) Shams Al-Aima Halwai

12) Sadr al-Shaheed Hesamuddin

13) Shams Al-Aima Sarkhsi

14) Fakhr-ul-Islam Bazoodi

15) Sadr al-Salam Buzudi

16) Qazi al-Arsanidi

17) Imam al-Atabi

18) Shaykh al-Islam Alauddin Samarkandi

19) Fakhruddin Qazi Khan

20) Imam Zaheeruddin

21) Jamaluddin Hasiri

22) Sadruddin Majid-uddin

23) Imam Sabijabi

A Christian became a Muslim after reading this Jema'ah. He said that if this is the case with the younger Muhammad (ra) of the Muslims, then what will happen to the elder Muhammad (ﷺ)

Mabsut

It is the first book of Imam Muhammad (ra) and is known as the original. In it, Imam Muhammad (ra) collected the fatwa of Imam Abu Hanifa (ra) and thousands of such problems, which Imam Sahib (ra) answered. There are also issues in which Imam Abu Yusuf (ra) and Imam Muhammad (ra) differed. In this book, the signs are presented first, then the problems derived from them, and finally, the differences between Imam Abu Hanifa (ra) and Ibn Abi Laila (ra) are mentioned.

Ziyadat

This book contains the issues left out of Jami Sagheer and Jami Kabeer.

Al-Sir Al-Sagheer:

This book deals with issues of government, politics, and jihad. When Imam Uzai (ra) saw this book, he liked it and, jokingly, asked what the people of Iraq had to do

with travel. When Imam Muhammad (ra) heard this sentence, he wrote down Seer Kabeer.

Al Seer Al Kabeer:

This book consists of 160 components. When Imam Muhammad (ra) finished compiling it, the Caliph of the time and Imam Uzai (ra) liked it very much. Allama Ibn Qayyim (ra) said that this is the last book of Imam Muhammad (ra).

Imam Abul Fazl Muhammad bin Ahmad Marwazi (ra) wrote a book titled "Kafee" that contains the problems of all the books of Zahir al-Rawiya. Imam Sarakhsi wrote a commentary on this book in thirty (30) volumes known as "Mabsut."

2) Kuttab Nawadar

Apart from Zahir al-Rawiyah, the other books authored by Imam Muhammad (ra) are called "Nawadar". It includes Kaysaniyat, Jurjaniyat, Haruniyat, Amali Imam Muhammad and Nawadar Ibn Rustam, etc. Apart from this, various books of Imam Muhammad (ra) and Imam Abu Yusuf (ra) in hadith and jurisprudence, such as Kitab al-Hajj, Kitab al-Attiq, Kitab al-Kheraj, Discord of Abi Hanifa and Ibn Abi Laila, Ar-rad Ali Seer al-Uzai, and Mautah of Imam Muhammad, etc., are applicable.

There was no regular practice of writing books during the time of the Companions of the Prophet (ﷺ). People used to trust their memory. In the second century Hijri,

the regular series of writing and compilation began. Imam Azam (ra) established Majlis-e-Fiqh in Kufa to edit jurisprudence, which he used to make his students recite hadiths and jurisprudence. His students described this knowledge in their respective circles; thus, these narrations were attributed to them. It is as if the works attributed to his students were the works of Imam Azam (ra) himself.

Imam-e-Azam Abu Hanifah's (ra) most famous work is "Fiqh Akbar," a book that contains the beliefs of Ahl-e-Sunnah wa-ul-Jamaat. Several commentaries on this have been written. Among them, Muhaddith Mulla Ali Qari's (ra) rate is the most popular.

Other works of Imam Azam (ra):

Kitab al-Seer, Kitab al-Awsat, Fiqh al-Awsat, Kitab al-rad Ali al-Qadriyyah, Al-Alam wa al-Mutaalam, Kitab al-Ra'i, Resalat Imam Abi Uthman al-Timi fi al-Arjaja, Kitab Ikhtelaf al-Sahaba, Kitab al-Jami, Maktoob Wasaya, Kitab al-Attiq.

Maulana Mahmood Hasan Tonki (ra) has added the following books to the list of works of Imam Sahib:

1) Kitab al-Shrut

2) Kitab al-Fraez

3) Kitab Rid Ali Al-Uzai

4) Kitab al-Rai

5) Kitab al-Ashab

6) Kitab Ressala

Allama Tosh Kabrizadeh (ra) writes that Imam Abu Hanifah (ra) himself has discussed the science of knowledge in the books "Fiqh al-Akbar" and "Kitab al-Alam wa al-Mutaalam." Those who say that this is not the work of Imam Abu Hanifa (ra) but Abu Hanifa al-Bukhari (ra) are spreading Mu'tazila; they have this false idea that Imam Abu Hanifa (ra) was in their religion.

Allama Hafiz al-Din al-Bazazi has written in his book "Manaqib Abi Hanifa" that I have seen these two books written by Allama Shams al-Din al-Kardri al-Barataqini al-Amadi (ra). He has noted that these two books are authored by Imam Abu Hanifa (ra), and a large group of scholars have agreed on this matter. Fakhru al-Islam Buzudi is included; he has mentioned these two books in his book "Principles." Imam Sheikh Abdul Aziz Bukhari (ra) is also among those who have mentioned both of them in Sharh al-Asul.

(Muhaddith status of Imam Abu Hanifah: p. 132)

Kitab al-Asar

One of the unique titles of Imam Abu Hanifah (RA) is that he is extraordinary and the first person to codify the knowledge of Sharia and organize its chapters. The Kitab al-Asar is the first book in Islamic history after the Holy Qur'an, in which hadiths, the records of the Companions, and fatwas were recorded, with narrations consistent among the Ummah. The subject

of the Kitab al-Asar is only the hadiths of rulings, i.e., Sunnan, from which issues of jurisprudence are deduced. It does not mention all the different chapters in the books of hadiths because they are unrelated to jurisprudence. Therefore, in the Muhadeseen, the Kitab al-Asar is a book by Sunnan.

One characteristic of Kitab al-Asar is that its narrations are not confined to its city and region, unlike those of other works of this era. Instead, the knowledge of Makkah, Madinah, Kufa, Basra, Hijaz, and other places in Iraq has also been combined. The publication of religion, jurisprudence, and expertise in the ummah was carried out by the companions of Abdullah bin Masoud (RA), the companions of Zayd bin Thabit (RA), the companions of Abdullah bin Umar (RA), and the companions of Abdullah bin Abbas (RA), and the general knowledge of the people came from these four companions. Is taken. Therefore, the knowledge of the people of Medina was taken from the companions of Zayd bin Thabit (RA) and Abdullah bin Umar (RA), the knowledge of Makkah was taken from the companions of Abdullah bin Abbas (RA), and the knowledge of the people of Iraq was taken from the companions of Abdullah bin Masoud (RA).

In the Kitab al-Asar, on the authority of Imam Muhammad (ra), the number of Sheikhs from whom Imam Abu Hanifa (ra) narrated is one hundred and five, and they were residents of Kufa and of thirty other areas.

The number of the Companions from whom issues of jurisprudence and fatwa have been transmitted is a

little over one hundred and thirty, including both men and women.

Imam Muhammad bin Mahmood Khwarizmi (ra) compiled all the books containing hadiths narrated by Imam Azam Abu Hanifa (ra).

Here is their description:

1. Musnad Hafiz Abu Muhammad Abdullah bin Muhammad bin Yaqub al-Harithi al-Bukhari. (340AH)

2. Musnad of Imam Abul Qasim Talha bin Muhammad bin Jafar al-Shahid. Died 340AH)

3. Musnad Hafiz Abu al-Hasan Muhammad bin Al-Muzaffar bin Musa binIsa. (Died,379AH)

4. Musnad Hafiz Abu Naeem al-Asbahani. (304AH)

5. Musnad Sheikh Abu Bakr Muhammad bin Abdul Baqi Muhammad Al-Ansari

6. Musnad of Imam Abu Ahmad Abdullah bin Adi al-Gargani

7. Musnad of Imam Hafiz Umar bin Hasan al-Ashnani

8. Musnad Abu Bakr Ahmad bin Muhammad bin Khalid al-Kala'i

9. Musnad Imam Qazi Abu Yusuf Yaqoob

10. Musnad Imam Muhammad bin Hasan al-Shibani

11. Musnad of Imam Hamad bin Imam Abu Hanifa. 176AH)

12. The works of Imam Muhammad bin Hasan. (189AH)

13. The Musnad of Imam Abdullah bin Abi al-Awam

Imam Abul Al-Muwayed Khwarizmi has collected these Masanid in his Jama'i Al-Masanid and has also described the narrations of their great Muhadeseen.

14. Musnad Hafiz Abu Abdullah Hasnain bin Muhammad bin Khusru Balkhi

15. Musnad of Imam Haskafi (Muhaddith Ali Qari has written a commentary on it)

16. Musnad Imam Mawardi

17. Musnad al-Bazazi (also has its rates written)

18. Imam al-Hasan al-Lui Lui Jamia. (204AH)

19. Jami Imam Muhammad bin Hasan. (189AH)

20. Jami Imam Abu Yusuf. (183AH)

Allama Dhahabi (ra) said in Manaqib-ul-Imam-e-Azam that such a large group of Muhadeseen and jurists have narrated hadith from Imam-e-Azam (ra) that it is impossible to count them.

(Muqaddama Nuzhat al-Qari: p. 185 concerning Imam Azam)

Expert opinion on Hanafi jurisprudence

Allama Ibn Khaldun's (ra) opinion

The famous historian Allama Ibn Khaldun Maliki (ra) mentions giving priority to Hanafi jurisprudence over Maliki jurisprudence!

"The land of Imam Abu Hanifah's (ra) jurisprudence was the cradle of Islamic civilization. Therefore, the maturity that Hanafi jurisprudence was blessed with was not blessed with Maliki jurisprudence."

(Muqaddama Ibn Khaldoun: p. 475)

Opinion of Imam Malik (ra)

It is narrated from Imam Shafi'i (ra) that a person in front of me asked Imam Malik (ra), "Have you seen Imam Abu Hanifa (ra)?" So, he said! Yes! I saw him as a person whose arguments could also be established if he wanted to prove this pillar to be gold.

(Manaqib Dhahabi (ra): p. 19)

Imam Malik (ra) often adopted the sayings of Imam Abu Hanifa (ra) and sought his opinions and conclusions. He knew the sayings of Imam Azam (ra) as reliable. They used to wait for them to return during the Hajj. When Imam Abu Hanifah (ra) visited, Imam Malik (ra) stayed with him and discussed various issues.

Opinion of Imam Shafi'i (ra)

Imam Shafi'i (ra) said in jurisprudence that people are the offspring of Imam Abu Hanifa (ra). Because I have not found anyone more jurisprudent than him, he also said that a person who does not read the books of Abu Hanifa (ra) would neither be an expert in knowledge nor become a jurist. He said! Abu Hanifah (ra) is a great teacher and successor of jurisprudence.

The opinion of Imam Ahmad bin Hanbal (ra)

Ibn Hajar (ra) narrated that Imam Ahmad bin Hanbal (ra) said!

Abu Hanifah (ra) was in such a position regarding knowledge and piety, asceticism, and the power of the hereafter that no one could reach him.

Opinion of Imam Kardri (ra)

We prioritized the religion of Imam Abu Hanifa (ra) above all other religions because he is superior to all other religions in terms of status. He is foremost, strong, firm, excellent, covers all issues, is straightforward and comprehensive, goes deep into the matter, is benevolent, accountable, and close, is more correct, and is most in accord with the Qur'an. The one who practices the Sunnah more, the one who follows the Companions more, the one who makes more peace and consensus with the Salaf, the one who follows the Khalaf, the one who has more knowledge

and greatness, the one who has definite argument and the correct answer, Stronger are the precepts, purer is his food, more explicit about the halal, more spenders on widows, more shunned from consuming people's wealth by false means, more watchful of the agents, agriculture. And the most righteous in affairs, the most binding of relations, the most enforceable of the commandments, the one who arranges prayers, the one who feeds the poor the most, the one who causes the most minor pain in slaughtering animals, the one who encourages virgins to marry.

Wa-Allah is the one who is careful not to take the property of orphans illegally, the best listener in listening to the Qur'an and the sermon, and the supplicant in prayer and Amen. The best payer, the most faithful in oaths, the best in giving divorce, the most generous in freeing enslaved people, the kindest to the oppressed in the capture and captivity of the enemy. The strictest, the most protective of the times of worship and the toughest, the least painful to children, the most spendable on the family, the best cross-examiner of the witness in the case, the best judge, the one who prostrates more during the recitation of the Qur'an, the one who has better morals than the Muslims, the one who dislikes used water more, the one who gives more Zakat, the one who prays purely for the sake of Allah, the wife in the absence of her husband. The one who strictly forbids marriage, the one who hides people's faults more, the one who gives more help to the afflicted, the one who prays very little, the one who observes the times of

prayer, the one who keeps the order of Qadah prayers more, the imam's Most reverential, forbidding the killing of women and child abuse, far away from those who sing and dance. Steadfast, good at avoiding amusements, more severe in killing enemies and rebels, purest and cleanest in terms of water and utensils, very careful in matters of sustenance, generous in almsgiving. It is encouraging to eat less meat in times of anxiety, to strictly forbid women from travelling without a mahram, to be more persistent in prayer and tarawih, to give more alimony to women, and to be more considerate of neighbours' rights. It is the religion that keeps and observes all the orders in bathing and scares the liars and slanderers more.

(Muhaddith status of Imam Abu Hanifah: p. 32)

Among the Tabeyien and Taba-Tabeyien, who narrate Ahadith from Imam Azam (ra)

The names of some of them have been quoted in the narration.

Ibrahim bin Muhammad bin Al-Muthashar, Ismail bin Abdul Malik bin Safir, Habla bin Suhaim, Abu Hind al-Harith bin Abdul Rahman al-Hamdani, Hasan bin Ubaidullah, Hakam bin Utaiba, Hammad bin Abi Salman, Khalid bin Alqamah, Rabi'ah. Ibn Abi Abd al-Rahman, Zubayd Al-Iyami, Ziyad ibn Al-Rahman, Saeed ibn Masrooq al-Thauri, Salma ibn Kaheel, Samak ibn Harb, Abi Rauba, Shaddad ibn Abd al-Rahman, Shiban ibn Abd al-Rahman, Taos ibn Kaisan, Tarif ibn Sufyan al-Saadi, Abu Sufyan Talha bin Nafi, Asim bin Kalib, Amir al-Shaabi, Abdullah bin Abi Habiba, Abdullah bin Dinar, Abdul Rahman bin Hormuz al-Araj, Abdul Aziz bin Rafi, Abdul Karim Abi Umayyah bin Abi Makharaq. , Abdul Malik bin Umayr, Udi bin Thabit Al-Ansari, Atta bin Abi Rabah, Atta bin Saib, Atiya bin Saad Al-Ghoufi, Ikramah Mawla Ibn Abbas, Alqamah bin Morshed, Ali bin Al-Aqmar, Ali bin Hasan al-Barad. Umar bin Dinar, Aun bin Abdullah bin Utbah bin Mas'ud, Qatadah bin Damamah, Qais bin Muslim al-Jadili, Mohareb bin Dasar, Muhammad bin Zubair al-Hanzali, Muhammad bin Saib Kalbi, Abi Jafar Muhammad bin Ali bin Hussain bin Ali bin Abi Talib (Imam Baqir), Muhammad bin Qais al-Hamdani, Muhammad bin Shahab al-Zahri, Muhammad bin Mankader, Mak'hool bin Zaid, Muslim al-Bateen, Muslim Al-Mulani, Ma'an bin Abdul Rahman,

Muqassim, Mansoor bin Mutamar, Musa bin Abi Aisha, Nasih bin Abdul Rahman al-Muhlami, Nafi Mawla bin Umar, Hisham bin Arwa, Abi Ghassan Al-Haytham bin Habib Saraf, Waleed bin Saree. Makhzoomi, Yahya bin Saeed Ansari, Abu Juhfa, Yahya bin Abdullah al-Kindi, Yahya bin Abdullah al-Jaber, Yazid bin Suhaib Al-Faqeer, Yazid bin Abdul Rahman al-Kufi, Yunus bin Abdullah bin Abi Farah, Abu Ishaq al-Sabie, Abu Bakr. Ibn Abdullah bin Abi Jahm, Abu Janab Kalbi, Abu Hussain al-Asadi, Abu Zubair al-Maki, Abu Sawar or Abu Sawad al-Salami, Abu Aun Thaqafi, Abu Fardi Jahni, Abu Mabad Maula Ibn Abbas, Abu Yafur al-Abdi (Allah bless peace on all of them).

(Tehzeeb al-Kamal by Hafiz Jamaluddin Al-Muzni)

The elders (Muhadeseen and Fuqaha') who copy the narrations from Hazrat Imam-e-Azam (ra)

Ibrahim bin Tahman, Abayd bin Al-Aghar bin Sabah al-Munqari, Abu Bakr bin Ayyash, Isbat bin Muhammad al-Qurashi, Ishaq bin Yusuf al-Arzaq, Ishaq bin Sulaiman Razi, Asad bin Umar Jabali al-Qazi, Ismail bin Yahya al-Syrani, Ayyub bin Hani al-Jafi, Jarood bin Yazid. Nishapuri, Ja'far bin Aoun, Harith bin Nabahan, Wahban bin Ali al-Anzi, Hasan bin Ziyad al-Lui Lui, Hasan bin Firat al-Qazar, Husayn bin Hasan Atiya al-Awfi, Hafiz bin Abdul Rahman Balkhi al-Qazi, Hammad bin Abu Hanifa, Hamza bin Habib al-Zayat, Hafiz bin Ghiyath. Jarir bin Abdul Hameed, Jafar bin Aoun, Al-Kharhi bin Saab al-Rukhsi, Dawud bin Nasir al-Tai, Abu Hazil Zafar bin Hazil Tammi al-Anbari, Zakariya bin Zaidah, Zayd bin Habab al-Aqili, al-Raqqi, Saad bin Salat Qazi of Shiraz, Saeed bin Abi Jahm. Al-Qabousi, Saeed bin Salam bin Abi Haifa al-Atta Basri, Sufyan Al-Thauri, Salam bin Salim Balkhi, Sulaiman Umar Nakhai, Sahel bin Muzahim, Shuaib bin Ishaq Damascene, Sabah bin Mohareb, Salat bin Hajjaj Kufi, Abu Asim, Dhahaq bin Machilid, Amir bin Firat, Aiz bin Habib, Ibad bin Awam, Abdullah bin Mubarak, Abdullah bin Yazid Muqri, Abu Yahya Abdul Hameed bin Abdul Rahman Hamani, And al-Razzaq bin Hum. Umme Abdul Aziz bin Khalid Tirmidhi, Abdul Karim bin Muhammad Gargani, Abdul Majid bin Abdul Aziz bin Rawad, Abdul Wars bin Saeed, Ubayd Allah bin Umar al-Raqqi, Ubayd Allah bin Musa, Atab bin Muhammad bin Shuzan, Ali bin Zabian Kufi Qazi, Ali bin Asim Wasti,

Ali bin Mashar, Amr bin Muhammad al-Anqari, Isa bin Yunus, Abu Qatten Amr bin Al-Haytham al-Qutni, Abu Na'im al-Fazl bin Daqin, Fazl bin Musa Sinani, Qasim bin Hukam al-Arafi, Qasim bin Maan al-Masudi, Qays bin Rabi', Malik bin Mughal, Muhammad Ibn Aban al-Anbari Kufi, Muhammad bin Bishr al-Aydi, Muhammad bin Hasan bin Atish al-Sanani, Muhammad bin Hasan al-Shaibani, Muhammad bin Khalid Wahbi, Muhammad bin Abdullah Ansari, Muhammad bin Fazl bin Atiya, Muhammad bin Qasim al-Asadi, Muhammad bin Sarq al-Kufi, Muhammad bin Yazid Wasti, Marwan bin Salim, Musab bin Muqaddam, Maani bin Imran al-Mosuli, Mughirah bin Muqsim, Masar bin Qadam, Makki bin Ibrahim Balkhi, Abu Sahel Nasr bin Abdul Karim Balkhi known as Balsaqeel, Nasr bin Abdul Malik Ataki, Abu Ghalib Nazr bin Abdullah al-Azdi, Nazr ibn Muhammad al-Maruzi, Numan ibn Abd al-Salam al-Asbahani, Nuh ibn Daraj al-Qazi, Abu Asma Nuh ibn Abi Maryam, Harim ibn Sufyan, Huzah b. Na Khalifa, Sayaj bin Bustam, Waki' bin Jarrah, Yahya bin Ayyub Masri, Yahya bin Nasr Hajib, Yahya bin Yaman, Yazid bin Zari, Yazid bin Haroon, Yunus bin Baqir, Abu Ishaq Farazi, Abu Hamza al-Sakiri, Abu Sa'd al-Saghani, Abu Shahab Al Hanat, Abu Muqatil Samarkandi, Abu Asim Nabeel, Qazi Abu Yusuf, may God have mercy on him.

Imam Abu Hanifa's (ra) disciples were considered masters of their time. Imam Kardri (ra) wrote in his book that 730 disciples of Imam Sahib (ra) were supposed to be the Mashaikh of their time. These are the great personalities who gained knowledge from Imam Sahib (ra) and spread it throughout the world.

The high position of Imam Abu Hanifa (ra) in the knowledge of Hadith

Maulana Ashiq Elahi Buland-Shahri (ra) says that even for a doubter, there is no room to doubt that Imam Sahib's (ra) seizure is also a great verse in hadith. Just as Allah exalted him in jurisprudence and ijtihad, he received narrations from the great Tabi'een and trusted people. Such hadith guardians from him these hadiths learned and copied those who are counted among the frequent narrators of hadith. The later Muhadeseen followed famous and well-known scholars.

Waki' bin Jarrah (ra) and Yahya bin Saeed al-Qattan (ra) are significant Muhaddiths. These gentlemen used to issue fatwas based on the words of Imam Azam. Yahya bin Moin (ra) is an imam of Jirah and Tadil and is a staunch Hanafi. Allama Dhahabi (ra) in his treatise

"معرفة الرواة المتكلم فيهم بما لا يوجب الرد"

quotes Ibn Moin (ra) saying that he said that he has written a million hadiths with his hand." Imam Ahmed bin Hanbal (ra) says that the hadith Ibn Moin (ra) does not know is not a hadith.

(Tehzeeb al-Tehzeeb)

Ibn Khaldun wrote in his Muqaddima that Imam Azam Abu Hanifa (ra) was one of the great Mujtahids in the knowledge of Hadith. Muhadeseen trusts his religion and believes in its rejection.

Salih Damascene Shafi'i (ra) writes in his book "Aquod al-Jamaan" that he should know that Imam Abu Hanifah (ra) is one of the great Hafiz of Hadith.

Abu Yahya Hamani (ra) says that Imam Abu Hanifa (ra) said, I saw a dream that frightened me. I noticed as if I was digging the blessed grave of the Holy Prophet (ﷺ). When I came to Basra, I asked someone to ask Imam Ibn Sirin (ra) for its interpretation. When asked, Imam Ibn Sirin (ra) said: This person will narrate the hadith of the Messenger of Allah ﷺ with research.

(History of Baghdad Vol. 3 p. 337)

Most Shaykhs are Hanafi in the Isnad of Imam Bukhari (ra) and other Sahah. Imam Makki bin Ibrahim (ra) stayed in the service of Imam Azam (ra), learned the knowledge of hadith and jurisprudence from him, and narrated many hadiths. He gained knowledge by serving Imam Azam (ra) for 10 years.

(Manaqib of Al-Mawafiq: p. 217)

Imam Abdul Rahman al-Maqri (ra) (213AH) listened to nine hundred (900) hadiths from Imam Azam (ra). (Manaqib Kardri: Volume 2, p. 216)

Allama Yusuf bin Saleh Shami (ra) has listed the names of 924 Muhadiseen who narrated from Imam Azam (ra).

(Aquod al-Jumman: Chapters 4, 5)

Allama Jalaluddin Sayuti (ra) has written the names of 95 disciples of Imam Azam (ra).

(Tabeyat al-Sahih: p. 14)

Imam Mawafiq bin Makki (ra) writes! Imam-e-Azam Abu Hanifah (ra) has chosen the Kitab al-Asar from forty thousand hadiths, the authenticity of which he had researched. (Manaqib of Al-Mawafiq: p. 104)

It is important to clarify if the text of one hadith is narrated in a hundred different ways and with isnads, then, in the terms of Muhadeseen, these will be called a hundred hadiths. It is said that such and such a Muhaddith remembers one hundred thousand hadiths or two hundred thousand hadiths, which means that with time, the number of narrators in the chain of narrations of hadiths increased, and numerous narrators narrated each hadith. Otherwise, the Muhadeseen agree that the number of all the authentic Sahih hadiths that have been described from the Prophet ﷺ without repetition is four thousand four hundred (4400).

(Tawazah al-Afkar: p. 63)

Forty thousand hadiths are attributed to Imam Abu Hanifah (ra). Imam Hassan bin Ziyad (ra) says! The number of hadiths narrated by Imam Azam Abu Hanifah (ra) without repetition is 4000. He received 2,000 hadiths from his teacher, Imam Hammad (ra), and 2,000 from other sheikhs.

(Manaqib by Al-Mawafiq: p. 105)

Caution in narrating the Hadith of Imam Azam (ra)

The saying of the Messenger of Allah ﷺ is dear! He who attributes falsehood to me, let him make his abode in hell. (Bukhari, Mishkat Kitab al-Ilm)

In every era, the real Muhadeseen have carefully narrated the hadith. Imam-e-Azam Abu Hanifa (ra) was also highly cautious in narrating hadith.

The famous Muhaddith Imam Sufyan Thauri (ra) says! Imam Abu Hanifa (ra) was very cautious in acquiring knowledge and was extremely defensive about desecrating the limits of Allah. He used to take only those hadiths narrated by reliable and authentic narrators. Imam Abu Hanifah (ra) used to take the practice of the last age of the Prophet (ﷺ), and this practice, which he found the scholars of Kufa practicing. But still, a nation has insulted him for no reason. May Allah forgive them and us.

(Al-Antaqah by Ibn Abd al-Barr: p. 142)

Hasan bin Saleh (ra) says that Imam Azam (ra) often searched for abrogated hadiths. He knew all the hadiths of the people of Kufa. He strictly followed what the people agreed upon, and he was the hafiz of all the hadiths that reached the city of Kufa.

(Al-Khairat al-Hasan p. 79)

Allama Dhahabi (ra) says! With this idea, Hazrat Umar (RA) (as a precaution) would always order his Companions to narrate hadiths less. Hazrat Abu Salama (RA) asked Hazrat Abu Hurairah (RA)! Did you narrate hadiths similarly during the time of Hazrat Umar (RA)? He said! No! Otherwise, Hazrat Umar (RA) used to beat me. (Sirat al-Nu'man, p. 171)

During the caliphates of Hazrat Uthman Ghani (RA) and Hazrat Ali Al-Murtaza (RA), the publication of hadiths became common. According to Hammad bin Zayd (ra), only one Zindiq sect comprises fourteen thousand hadiths. In these circumstances, Imam Azam (ra) laid the foundation for the criticism of narration and set its rules and regulations. People of that time called these conditions strict. Then Imam Malik (ra) also imposed conditions for research into narration, similar to those of Imam Abu Hanifa (ra). That's why people called both of you "Mushaddin Fe Al-Riwayat."

Imam Abd al-Wahhab Sharani (ra) has written another condition of Imam Azam (ra) that the hadith transmitted from the Messenger of Allah (ﷺ) should be checked before acting on it, that a particular group of pious and just people from the narrator of the hadith to the narrator of the Sahabi should read it. He copies (Mezan Al-Kubra: Volume 1, page 63)

Imam Azam's (ra) conditions for acceptance of narration are stricter than those of Imam Bukhari (ra) and Imam Muslim (ra). The famous Muhaddith Waki bin Jarrah (ra) says about his caution in the knowledge of Hadith! I did not find the caution in the Hadith that I saw in Imam Abu Hanifah (ra).

(Manaqib Lal-Mawafiq: Volume 1, p. 197)

Allama Shibli Naumani (ra) writes! What distinguished Imam Abu Hanifah (ra) among all his contemporaries was his criticism of hadiths and his differentiation of rulings and their ranks in terms of evidence. After Imam Abu Hanifah (ra), hadith science developed a lot. Uncompiled and scattered hadiths were combined. Sahih was committed, and a permanent art of Asul-e-Hadith was established. But the extent of Imam Abu Hanifah's (ra) research in the criticism of hadiths, principles of narration, and distinctions of rank has not advanced beyond that, even today.

(Sirat al-Nu'man: p. 168)

Qiyas and Raye
(Speculation and opinion)

The literal meaning of Raye is the sight of the heart and insight. Allama Ibn Athir al-Jazari (ra) explains its terminological meaning: "The Muhadeseen call the Companions of Qiyas as the Companions of Opinion." This means they solve difficult hadiths with their own opinions and understanding, or, in cases where there is no hadith, they use their ijtihad and guesswork. (Al-Badayah and Nahiyah: Volume 2, p.179)

It is impossible to understand the true meaning of the hadith without the insight and opinion of the heart. Imam Ibn Hajar Makki (ra) says: Researchers have said that one should not follow the hadith without using one's opinion. Because the meaning of the hadith is understood only by reason (intelligence and understanding), on which the rulings are based. In the same way, when some Muhadeseen could not understand the reason for the prohibition of breastfeeding, they said that if two children drank the milk of one goat during the days of breastfeeding, then the ban on breastfeeding would be proven in them. (Imam Bukhari (ra) is also included in these Muhadeseen) Similarly, one should not follow mere opinions. This is why eating and drinking by mistake do not break the fast, even though some foods and drinks are said to break it. In the same way, vomiting on purpose breaks the fast, even though the theory says the fast is broken by something entering the stomach, not by something coming out.

(Al-Khairat al-Hasan: p. 264)

The summary of Imam Ibn Hajar Makki's (ra) speech is that it is not correct to act according to opinions and speculations without having regard to hadiths, nor can the true meaning of hadiths be understood without views and understanding.

Allama Ibn Athir (ra) praised the Companions of Opinion and said they act as ijtihad on occasions without hadith. The Prophet (ﷺ) himself taught the Companions the teaching of ijtihad and qiyas, and they also followed it. See some hadiths.

The Messenger of Allah ﷺ sent Hazrat Muadh bin Jabal (رضي الله عنه) to make him the ruler of Yemen. O Moaz! How will you decide if you do not find any problem in the Qur'an and Sunnah? He submitted! "Ijtihad Bil-Raye" I will do ijtihad with my opinion. And I will not neglect it. The Messenger of Allah ﷺ said! Praise be to Allah, the Exalted, who has enabled the Messenger to do what the Messenger of Allah (ﷺ) is pleased with. (Tirmidhi 1 p. 159, Abu Dawud 2 p. 149)

* One day, Hazrat Abdullah Bin Masoud RA explained many problems and said! If any one of you wants to decide on a problem, let him choose with the Book of Allah. If that issue is not found in the Qur'an, then let him settle with the Sunnah of the Prophet (ﷺ). He should choose according to the decisions of the Companions. And if that matter is not found in the Qur'an, nor in the Sunnah of the Prophet (ﷺ), nor in the

rulings of the righteous, then that person should act with his intellect and do ijtihad with his own opinion.

(Sunnan An-Nasa'i, Vol. 2, Book of Adab Al-Quda, Chapter Al-Hukam, by the consensus of the Ahl-ul-Ilm)

When a case was presented to Hazrat Abu Bakr (RA), and there was no explanation for it in the Qur'an and the Sunnah of the Prophet (ﷺ), he used to say! I do ijtihad with my opinion; if it is correct, then it is the mercy of Allah Almighty. Otherwise, it is my mistake, and I seek God's forgiveness.

(Tabqat Ibn Saad Vol. 3 p. 136)

Another of his methods was to gather a select group and ask for their opinions. When they agreed on an opinion, they came. He would have decided accordingly. (Musnad Darmi: Vol. 1, p. 58)

* Hazrat Umar Farooq (ra) also had a similar routine. When he gave fatwas to people, he used to say! This is Umar's (ra) opinion; if it is correct, then it is the grace of Allah. Otherwise, it is my fault.

(Kitab al-Mizan Lal al-Shaarani vol. 1 p. 49, Sunnan al-Kubra vol. 01 p. 116)

* When Hazrat Ali (ra) was made Caliph, he said! I will act according to the Book of Allah and the Sunnah of the Messenger of Allah ,ﷺ and I will do ijtihad with my opinion. (Sharh Fiqh Akbar: Mulla Ali Qari, p. 79)

* Hazrat Zayd bin Thabit (ra) also had the same method, and he taught it to his students.

(Sunnan Al-Kubra Vol. 10 p. 115)

* It was the habit of Hazrat Abdullah bin Abbas RA that after the Book and Sunnah, he would seek guidance from the decisions of Hazrat Abu Bakr (RA) and Umar (RA). He would issue a fatwa based on his opinion if no evidence were still found.

(Musnad Al-Darmi vol. 1 p. 59, Sunnan al-Kubra vol. 10 p. 115)

Once, Imam Abu Hanifa (ra) was arguing with someone about a Qiyas. A person was sitting there. He shouted, saying, "Leave the Qiyas, because Iblis made the first Qiyas." Imam Sahib (ra) said to him! Iblis rejected Allah's order by his supposition. Allah described this in His book, so Iblis became a disbeliever. We presume to follow the command of Allah Ta'ala because we are taking the issue to the Book of Allah, the Sunnah of His Messenger (ﷺ), and the sayings of the Imams, Sahaba, and Tabeyien. We are moving in a chain of obedience. How can we be equal to Iblis the accursed? Hearing this, the man said, I have made a mistake. I repent. May Allah enlighten your heart, as you have inspired mine.

(Biography of Imam Azam Abu Hanifah: p. 113)

Abdullah bin Mubarak (ra) said that Imam Abu Hanifa (ra) used to say that what we have stated is an opinion. We do not compel anyone to do it, nor do we say that it is obligatory. If anyone has a better argument, we will accept it.

Fatwa on Qiyas?

Once Imam Abu Hanifa (ra) visited Hazrat Muhammad bin Hasan bin Ali (ra) (Imam Baqir) in Madinah Tayyaba, and he said! You contradict the hadiths of my ancestor (peace be upon him). He said it! Allah bless him! You stay because there is greatness for you, just as for your ancestor (peace be upon him).

When Muhammad bin Hasan (ra) sat down, Imam Abu Hanifah (ra) stood before him politely and asked. "Man is weak or woman?"

Imam Baqar (ra) said! A woman

Imam Abu Hanifah (ra) asked! How much is a woman's share in inheritance?

Imam Baqar (ra) said! Half of a man's share.

Imam Abu Hanifa said! If I were to Qiyas (speculate), I would order the opposite.

Then Imam Abu Hanifah (ra) asked that prayer is better than fasting.

Imam Baqar (ra) said! prayer

Imam Abu Hanifa said, "If I had ordered by Qiyas, I would have ordered for a woman's monthly cycle in Ramadan to make up for prayer and not for making up for fasting."

Then Imam Abu Hanifah (ra) asked which one, urine or sperm, is more impure.

Imam Baqar (ra) said! Urine

Imam Abu Hanifah (ra) said! If I had preferred the Qiyas, I would have ordered that ghusl must be done with urine and not with sperm.

(Al-Khairat Al-Hasan fi Manaqib Imam Abi Hanifah Al-Numan p. 131)

Types of Qiyas:

1) Qiyas Muassar. (Presumably effective)

2) Qiyas Munasib. (Presumption is appropriate)

3) Qiyas Shabih. (Suspicion)

4) Qiyas Tarud. (Rejection of presumption).

Imam-e-Azam (ra) and his disciples agree that the proper and doubtful Qiyas are unreliable. There are different opinions regarding the rejection of Qiyas, but effective Qiyas are considered evidence.

(Imam Azam p. 101)

Qiyas also precedes weak Hadith.

Allama Ibn Qayyim (ra) writes! The Companions of Imam Abu Hanifah (ra) agree that a weak Hadith is better than Qiyas. Due to the weak hadith, he preferred to perform ablution with palm oil while travelling over Qiyas and opinion.

He has prohibited cutting off the hand in theft of less than ten dirhams due to a weak hadith. Because of a

weak hadith, Imam Abu Hanifah (ra) often declared it as ten days.

A similar hadith laid down the condition for the city's Friday prayer. In the problems of the well, the weak hadith was followed by leaving out the Qiyas. Imam Abu Hanifa (ra) preferred the narrations of the Companions to Qiyas and opinions.

(Allam al-Mu'tain: Volume 1, p. 77)

Contradictions in hadiths

When there was an apparent contradiction between two hadiths, the jurists of the Sahabah would prefer one hadith over the other based on their ijtihad. Hazrat Abu Hurairah (ra) narrated from Hazrat Abu Bakr Siddiq (RA) that the disagreement of the Companions is a mercy for the people.

(Al-Khairat al-Hasan: p. 33)

If the Companions agreed on a minor issue, there would not have been leave for the people. The Messenger of Allah ﷺ said! The difference in my ummah is a source of mercy.

Hazrat Umar Farooq (RA) did not follow the hadith of Hazrat Ammar (RA) and spoke! O Ammar (RA)! Fear Allah.

(Sahih Muslim)

Taqlid (Imitation)

The literal meaning of taqlid is "putting a strap around the neck," and the term means "following someone's words and actions without knowing the reason."

Strangely, the liberal and Western-influenced class considers imitation as the worst vice. However, they are not imitating their predecessors. Suppose it is seen that every little one is imitating the big one and the subjugated ruler. If you consider a person's life from dawn to dusk and from birth to death, no individual is free from imitation. Every human being has to accept **"taqlid"** willingly or under compulsion. Even those who are vehemently opposed to imitation are not exempt from it. They do not understand that they should imitate someone in all worldly affairs and consider themselves independent in religion and the hereafter. Didn't the Prophet ﷺ imitate the Qur'an? The Companions did not replicate the Messenger of Allah ﷺ. Then how can the Muslim of today be free from following his predecessors? It is said that we are against blind imitation. They do not know what blind imitation is called. Imitation is what you don't know. All this process is based on trust. Nowadays, one thing is being said very loudly: the laws of Islam should be renewed. Religion is not strict; it should be flexible. Rasulullah (ﷺ) has already given as much flexibility and relaxation as possible in Islamic laws. Now, what do these new flexibilities and easements mean? This meant that religion should be reduced to a collection of wishes that could be changed whenever necessary. This happened in the previous religions, so its appearance

became distorted. It became difficult to discern what was original and what was modified. Islam does not allow this freedom at all. Imam Tirmidhi (ra) says! It is not permissible to derive a problem from the Book of Allah and the Sunnah by itself, in which the conditions of Ijtihad are absent.

In the presence of the Messenger of Allah ﷺ, Muslims used to ask him ﷺ. The problems that arose after them were solved by asking the Companions. Wherever the Sahabi reached, the people started following him. After them came the era of Tabeyien. Imam Abu Hanifa (ra) was born in Kufa in 80AH, and Imam Malik (ra) was born in Medina in 95AH. Other mujtahids were born after him. For example, Imam Shafi'i (ra) was born in Nimra (Baghdad) in 150AH. Imam Shafi'i (ra) is a disciple of Imam Abu Hanifa (ra), Imam Abu Yusuf (ra), and Imam Muhammad (ra). Imam Ahmad bin Hanbal (ra) was born after him. These four gentlemen are those whose creed is still alive today, and a consensus has been reached on the creed of these four.

The procedure of these gentlemen was the same as that of the gentlemen before them. Whoever believed in the people followed his ijtihad. But after 200AH, people's selfish desires became dominant. Some people became freer-minded and began practicing religion for their convenience. This was the case with the courts. The same case would be one thing in one court and something else in another. Therefore, around 400 A.H., the elders who understood the sensitivity of this issue reached a consensus, abolished the independent approach, and decided that among the Imams of the Arba, they should follow the ijtihad of the

one they believed in, except for them. And do not follow religion.

Hafiz Allama Ibn Hajar Makki (ra) also said no religion should be followed in the present era except Imam Arba.

There is a consensus among scholars that following these four religions is not permissible. That is why all great scholars and hadiths, such as Imam Bukhari (ra), Imam Muslim (ra), Imam Abu Dawud (ra), Imam Nasa'i (ra), Ibn Majah (ra), Darmi (ra), and Tahavi (ra), etc. In the same way, the imams of the religious order are also the followers of some jurists. Whoever does not follow these four imams must follow someone else.

Hazrat Shah Waliullah Dehlvi (ra) writes!

It should be known that there is a great benefit in the ijtihad of these religions and a great mischief in leaving them. We will prove this with arguments:

1) The ummah agreed that they would trust the Salaf in the knowledge of the Shari'ah. Hence, the Tabeyien relied on the Companions and the Tabeyien on the Taba-Tabeyien because the Shariah is known through imitation and inference. Duplication cannot be accepted unless each segment is adjacent to its first segment. The knowledge of the religions of the Prophets is necessary for inference and not to contradict the Ijma by going beyond their sayings. For all the arts, only syntax, medicine, poetry, a technician, or a language cannot be learned unless they have been with a master of the arts. When it is decided that trust in the sayings of the Salaf is necessary, it is also

required to follow them. Whose certificate is also correct. It should be known from a reliable source that it was said by the person to whom it is attributed.

2) Rasulullah (ﷺ) has said that followers should follow the most literate group. Since the true religions are not other than these four, following them is excellent knowledge, and leaving them is leaving great expertise.

All the Ummah-e-Muhammadiyah (ﷺ), or their consensus on this until today, is that the Taqlid of these four religions is correct. Much wisdom is hidden in it. People's courage is weakened, evil whispers abound, and everyone has their own opinion.

Ilm Al-Kalam

Ilm al-Kalam is also called Ilm al-Aqaed, Asul, Deen, Fiqh Akbar, Ilm al-Tawheed and Attributes, Ilm al-Istadlal. The definition of a name is literal. Though they differ, they all mean the same thing.

It is defined in Muajam al-Musnafeen as follows: "It is knowledge using which religious beliefs are proved to others and doubts are resolved."

As far as the principle of acceptance of religion and belief and rejection of disbelief and polytheism is concerned, it is present in the Holy Qur'an and the hadiths of the Prophet (ﷺ), and reasoned methods have proved it. Because there is no invitation without argument, any supplicant encouragingly presents his call and message when he calls for something and resolves objections and doubts.

The era of the Companions was one in which technical nuances were not introduced into the principles, religion, and beliefs of the faith, despite differences over minor matters. But when the era of the Tabeyien began, and the rule of the Banu Abbas was established, this knowledge became an art. This art reached its peak after the death of Imam Azam Abu Hanifa (ra). Philosophical colour began to rise because during the time of the Abbasid caliph Abu Jafar al-Mansur, Greek philosophy was translated into Arabic and became a subject of study. It was not until the time of Taba-Tabeyien that the terms of Greek philosophy came into everyday use. To combat this storm and understand its harmful effects, the scholars wrote

books and held discussions and debates with them to break it. From this, a class of art was born.

The differences that arose in the religion did not make any difference. Still, differences in the principles and essentials of Islam led to the formation of sects. The main reason for these sectarian divisions is grouping, the basis of sectarianism, desires, and self-following; otherwise, differences of opinion in religion are not bad; they are not called wrong. But if the difference of opinion is based on malice, envy, hypocrisy, and enmity, then it is condemnable, and this has been prevented. In the Qur'an, the Almighty says!

اقیموا الصلوٰۃ ولا تفرقوا

Establish prayer (religion) and do not create differences.

In the history of Islam, the martyrdom of Hazrat Uthman Ghani (RA), the third caliph after Hazrat Umar Farooq (RA), was a tragedy from which differences started, and Muslims were divided into two groups. It reached a point where severe incidents such as the Battle of Safin and the Battle of Jamal occurred. These political differences increasingly took on a sectarian character. Therefore, the Shia sect was the first to be removed from the Ahl al-Haqq and to establish its own religion, rules, and regulations.

The position of the companions (Sahabah) in jurisprudence

All the Companions of the Messenger of Allah (ﷺ) were blessed by the company and gaze of the Messenger of Allah (ﷺ), and all of them were pious, just, truthful, and Jalil-ul-Qadr. However, they have different degrees of understanding of the Qur'an and Hadith. The Holy Prophet ﷺ had sent some of his Companions, such as Hazrat Muaz bin Jabal (RA), Hazrat Ali Al-Murtaza (RA), and Hazrat Abu Musa Al-Ashari (RA), to teach the teachings of religion to different tribes. Apart from them, during the time of the Caliphs, various companions were sent to other areas to teach religion. Hazrat Shah Waliullah Dehlvi (ra) says that the Companions spread to other cities, and each became a leader there. People used to ask them when problems arose, so every companion answered the issues with their Hafiza or Istanbat or made ijtihad with their own opinion.

(Hujja ullah Baleghah)

In terms of promoting and publishing religious issues and giving fatwas in the religion of Islam, a group of the Companions of the Prophet (ﷺ) is very prominent, whose number of fatwas is very high. These gentlemen include Hazrat Umar (RA), Hazrat Ali (RA), Hazrat Abdullah Bin Masood (RA), Hazrat Aisha Siddiqa (RA), Hazrat Zaid Bin Thabit (RA), Hazrat Abdullah Bin Abbas (RA), and Hazrat Abdullah Bin Umar (RA).

After them, the second group of Companions, whose fatwas are fewer than those of the first group. Among them, Hazrat Abu Bakr Siddique (RA), Hazrat Uthman Ghani (RA), Umm al-Momineen (RA), Umme Salama (RA), Muaz bin Jabal (RA), Talha (RA), Zubair bin Awam (RA), Anas bin Malik (RA), Abu Hurairah (RA), Abdullah bin Amr bin Aas (RA), Abd Allah bin Zubayr, Abu Musa al-Ashari (RA), Saad bin Abi Waqqas (RA), Salman Farsi (RA), Jabir bin Abdullah (RA), Abu Saeed Khudri (RA), Abd al-Rahman bin Awf (RA), Amir Muawiya (RA), Ubada bin Samit (RA), Imran bin Hussain (RA) and Abu Bakra (RA) is included.

In Bukhari Sharif, it is narrated from Hazrat Ikramah (ra) that the people of Madinah preferred to follow Hazrat Zayd bin Thabit (RA) over the words of Hazrat Abdullah bin Abbas (RA). These arguments prove that the Fiqh Sahaba practiced ijtihad during the Sahaba period, and others followed them.

About the jurisprudence of the Companions, Jalil-ul-Qadr Tabai Imam Masruq (ra) says! I have benefited from the company of the Companions. I saw that the knowledge of all the companions of the Prophet (ﷺ) turns back to these six companions. Hazrat Umar (RA), Hazrat Ali (RA), Hazrat Abdullah Bin Masoud (RA), Hazrat Muaz Bin Jabal (RA), Hazrat Abu Darda (RA), Hazrat Zayd Bin Thabit (RA). Then, I obtained Faiz from these six gentlemen and saw that all their knowledge ended with that of Hazrat Ali (RA) and Hazrat Abdullah bin Masoud (RA).

(Tabqat Ibn Saad: Vol. 2 p. 25, Tazkirah al-Huffaz: Vol. 1 p. 24)

When Hazrat Ali Murtaza (RA) came to Kufa after the death of Hazrat Abdullah bin Masood (RA), he saw that the students of Hazrat Abdullah bin Masood (RA) were teaching jurisprudence in the masjid of Kufa, and there were about 400 Dawats (ink pots) from which the students used them. Teaching is being written. He said happily! May Allah have mercy on Ibn Masoud (RA). He has left these people as the bright lamp of Kufa. (Manaqib by Al-Mawafiq: p. 385)

At that time, there were seven places where large schools and Dar al-Iftah were established for religious education. These are the seven places where Jaid Tabai was in charge of teaching and learning:

1) Medina Munawara,

2) Makkah Mukaramah,

3) Kufa, Iraq

4) Basra, Iraq

5) Damascus, Syria

6) Egypt

7) Yemen

Sayings of Elders about Imam-e-Azam Abu Hanifa (ra)

Hazrat Abdullah bin Mubarak (RA) says I would have been an ordinary man if Allah Ta'ala had not helped me through Imam Abu Hanifah (RA).
(History of Baghdad)

Imam Ibn Abdul Al-Barr (ra) says! Those who have narrated from Imam Abu Hanifa (ra) have called Imam Abu Hanifa (ra) Saqqah and praised Imam Abu Hanifa (ra). More people trust and honour him than those who criticize him.
(Jami Bayan Al-Ilm: 2/149)

Imam Ibn Abd al-Barr (ra) states with his chain that Imam Abu Hanifa's (ra) teacher, Imam Hammad bin Abi Sulaiman (ra), said that Abu Hanifa (ra) is the one who revives the night and keeps it alive. That is, they spend the whole night in divine worship.

Imam Hasan bin Saleh (ra) says that Numan bin Thabit Abu Hanifa (ra) is a wise scholar and strong in knowledge. When a hadith of Rasulullah (ﷺ) is proved to him, then he does not pay attention to anything else.
(Al-Intaqah: p. 199)

Hazrat Qasim bin Maan's (ra) opinion:

Hajar bin Abdul Jabbar (ra) says: It was said to Qasim bin Maan bin Abdul Rahman bin Abdullah bin Masoud (ra) that he liked to be counted among the slaves of

Abu Hanifah (ra). So, he said that no one's gathering is more profitable than Abu Hanifah (ra).

The saying of Imam Malik (ra):

Ahmad bin Sabbagh (ra) says: I heard from Muhammad bin Idris Shafi'i (ra) (Imam Shafi'i) that Imam Malik (ra) was asked, "Have you seen Imam Abu Hanifa (ra)?" He said! Yes! He was such a person that if you talked to him about this cup and said it was gold, he would prove it to be gold with arguments.

Every year, Imam Malik (ra) used to wait for Imam Abu Hanifa (ra) in Medina during Hajj. When the Imam reached Medina, he always followed him.
(Anwar Al-Bari: Volume 1, p. 102)

Saeed bin Mansoor (ra) says that I heard Fazil bin Ayyad (ra) say that Abu Hanifah (ra) was a jurist known for his jurisprudence. He became famous for his piety. He was very wealthy and would show grace and kindness to anyone who came to him. He was patient with the labour of teaching day and night; he fasted frequently and was humble. He would prove the truth with arguments if asked about halal and haram matters. He used to run away from gifts given by kings. When a problem arose in front of him, if there were a sahih hadith, he would follow it, even if a Sahabi or a Tabai transmitted it. Otherwise, he would speculate wisely.

Abu Ubaid (ra) says that I heard Imam Shafi'i (ra) saying that whoever wants to learn jurisprudence

should follow Imam Abu Hanifa (ra) and his companions because all people are subject to him in jurisprudence.

Imam Waki's (ra) opinion about Imam Abu Hanifa (ra)

Imam Waki (ra) says! Swear to Allah! Imam Abu Hanifah (ra) was a great leader, and in his heart was the greatness and majesty of Allah. He was on such a path that Allah was pleased with him in every situation.

Imam Ahmed bin Hanbal (ra)

Imam Ahmad bin Hanbal (ra) used to say that Imam Abu Hanifah (ra) is in the position of piety, asceticism, and self-sacrifice of the Hereafter, and no one else can reach this position. When Mansoor offered him the position, he declined, so he was flogged. May Allah bless him and be pleased with him.

Hazrat Abu Dawud's (ra) opinion about Imam Abu Hanifa (ra):

Bishr bin Harith (ra) (Bashar Hafi) says that I heard Abu Dawud (ra) saying that no one can open their tongues about Abu Hanifa (ra) except two people. One is the jealous person who covets their knowledge, and the other is the ignorant person who does not recognize the value of their learning. (History of Baghdad)

Hasan bin Amara (ra)

He was a Qazi during the time of Imam Sahib (ra). He was very religious and ascetic. On the death of Imam Abu Hanifa (ra), he bathed Imam Sahib (ra) and offered the funeral prayer. Khatib al-Baghdadi (ra) narrated from Abdullah bin Mubarak (ra) that I saw Hasan bin Amara (ra) holding the stirrup of Imam Azam (ra) while talking to Imam Sahib (ra) and heard him say this! By Allah! No one else had a more eloquent, thoughtful, and present answer than yours. Indeed, you are the leader of all the jurists of your time. People who insult you are out of sheer jealousy.
(Al-Aquod al-Juman: p. 204)

Zuhair bin Muawiya (ra)

Ali bin Haqqad (ra) narrates that we were in the assembly of Zuhair bin Muawiyah (ra) when a person came to him, and Zuhair (ra) asked where he was coming from. This person said that from the assembly of Abu Hanifa (ra). On this, Hazrat Zuhair (ra) said that spending one day with Imam Abu Hanifa (ra) is better and more profitable than spending a month with us.
(Al-Intaqah: p. 132, Al-Jawahir al-Mudziyya: p. 1/245)

Hazrat Mujaddid Alf-Thani (ra):

Imam Rabbani Hazrat Mujaddid Alf-Thani Sheikh Ahmad Sirhindi Farooqi (ra) praises Imam Azam Abu

Hanifa (ra) and Hanafi jurisprudence in his letters. Write a letter!

In the issue of Tawheed, the view of Siraj-ul-Umma Raees Al-Muhadeen, Imam Abu Hanifa (ra), is very clear, bright, and well established. Each of their problems is a blow to the spirit of shirk. The Hanafi religion has closed all the doors of Shirk. Imam Abu Hanifah (RA) has explained the problems of monotheism as mentioned in the books of jurisprudence very clearly and concisely. Still, he has also closed all the doors of polytheism.

Imam Rabbani Hazrat Mujaddid Alf-Thani Sheikh Ahmad Farooqi Sirhindi (Quds Surah) says in one of his letters!

After the second revelation of Hazrat Isa (AS), he will follow this Shariat and the Prophet (ﷺ) because the abrogation of this Shariat is not permissible, and the scholars of al-Zawahir may reject the mujtahids of Hazrat Jesus (AS) because of their subtlety and the hiddenness of their source. Refuse for a reason. Consider their ijtihad against the Book and Sunnah. Hazrat Isa (AS) is similar to the situation of Imam-e-Azam Abu Hanifa Kufi (ra). Due to the blessing of his devotion and piety, and following the blessed Sunnah, Hazrat Imam Abu Hanifa (ra) has reached such a high level in ijtihad and problem-solving that others are unable to understand. Because they did not understand his ijtihad, they took it against the Book and the Sunnah, and all this happened because these people could not understand the truth and wisdom of his knowledge. Imam Shafi'i's (ra) wisdom, discovered

by jurisprudence's charisma, should be understood from his saying that all jurists need Abu Hanifa (ra). It is a pity that their audacity and short-sightedness lead them to blame others for their shortcomings.

Suppose a negligent person accuses this group of negligence. Take refuge in Allah! So, on my tongue, it will come. "All the world's lions are tied to a chain; how can a fox break this chain with its cleverness."

Hazrat Isa's (AS) suitability to Hazrat Imam-e-Azam (ra) is because of this. Hazrat Khawaja Muhammad Parsa (ra), the great caliph of Hazrat Khawaja Bahauddin Naqshband Bukhari (ra), has written in "Fusul-e-Sitta" that "Hazrat Isa (AS), after being revealed, will follow the religion of Imam Abu Hanifa (ra). Therefore, it is said without the mixture of prejudice and bias that the lightness of this religion of Hanafi appears like a great river from the clairvoyant view, and all other religions are seen as reservoirs and drains. When we look at external circumstances, the majority of Muslims follow the teachings of Abu Hanifa (ra). Despite its many followers, this religion is distinguished from others by its principles and branches. They have different ways of solving problems, and this case illustrates that.

Strangely, Imam Abu Hanifah (ra) is the foremost in following the Sunnah. He knows Mursal Hadith is worth following, just as Musnad Hadith is. He put Mursal Hadith above his own opinion. This is not the case with other Imams. Despite this, his opponents call him opinionated. Uses words about him that express disrespect. All this is happening in a situation in which

everyone recognizes the knowledge, perfection, devotion, and purity of Imam Abu Hanifa (ra). May Allah Ta'ala help these people not to speak ill of the leader of the religion and the leader of the people of Islam and not to hurt the hearts of the great community of Islam.

يُرِيْدُوْنَ اَنْ يُّطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَيَاْبَى اللّٰهُ اِلَّآ اَنْ يُّتِمَّ نُوْرَهٗ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ﴿٣٢﴾

(Surat al-Tawbah: 32)

They (the disbelievers, the Jews, and the Christians) want to extinguish Allah's Light (with which Muhammad ﷺ has been sent - Islamic Monotheism) with their mouths. Still, Allah will not allow it except that His Light should be perfected even though the Kafiroon (disbelievers) hate (it).

Suppose the group that calls the elders of the religion friends of opinion believes that these elders of the faith are their own. If they rule by opinion and do not follow the Book and the Sunnah, in this case, the great scholar of Islam has gone astray and committed heresy. Instead, he has been expelled from the community of Islam. Such a wrong belief can only be done by a person who is ignorant and unaware of his ignorance. Or else it is Zindiq, which means invalidating half of the religion. A few misfits have memorized a few hadiths and consider the Shariah to depend on them, while denying the noble hadiths they do not know.

Their example is that of a worm hiding in a stone. Its earth is the same stone, and its sky is also the same stone.

Alas and a thousand woes for these people's prejudices and wrong ideas, the founder of jurisprudence is Hazrat Imam Abu Hanifa (ra). Three parts of Fiqh are his, and one part, which is a quarter, is shared by all other scholars. He was the master of the jurisprudence house, and all were his offspring. I have a deep love for Imam Shafi'i (RA) and consider him a saint. Therefore, I imitate him in some of his unprofitable actions. What should I do against Abu Hanifa (ra)? I consider him a child of his knowledge and perfection of holiness despite others; the matter is up to the Lord.
(Maktobat Office II; Maktoob 55)

Hazrat Ibn Jurij (ra)

When Hazrat Ibn Jurij (ra) received the news of Imam Abu Hanifa's (ra) knowledge, purity, and protection of religion and knowledge, he said that his understanding would be exalted. Someone critically mentioned something about him one day, and he said, "Keep quiet. Indeed, he is a great jurist."

Muhaddith Mas'ar bin Kadam (ra)

Muhaddith Mas'ar bin Kadam (ra) says that whoever made Imam Abu Hanifa (ra) a mediator between

himself and Allah, I hope there will be no fear in him and that he has not acted excessively.

People said that Hazrat, you left other people's opinions and took only Imam Abu Hanifa's (ra) opinion. He said! To be more correct, if you come up with someone's opinion better than this one, I will be attracted to it.

Hazrat Fuzail bin Ayyaz (ra)

Hazrat Fuzail bin Ayyad (ra) says that Imam Abu Hanifa (ra) was well-known in jurisprudence, famous in righteousness, and had vast wealth. We used to spend a lot on our gatherings. He was engaged in religious education day and night. He was less knowledgeable; he did not answer the problems of halal and haram without truth. He was running away from the government and government positions.

Imam Shuba bin Hajjaj (ra) (died 160AH)

Imam Shuba (ra) was called Ameer-ul Momineen in hadith. He says that Imam Abu Hanifah (ra) was Hasan al-Fahm and Jaiyad al-Hafz. People argued with him about something they knew more about. By Allah! They will soon get revenge from Allah Ta'ala. Imam Shuba (ra) used to pray for mercy for Imam Abu Hanifa (ra).

Imam Uzai's (ra) opinion about Imam-e-Azam Abu Hanifa (ra)

Abdullah bin Mubarak (ra) says: I went to Imam Uzai (ra) in Syria and met him in Beirut (then part of Syria). He told me! Oh, Khorasani! Who is this heretic who originated in Kufa and has the surname of Abu Hanifa (ra)? I did not give him an answer then, so I returned to my lodging and began studying the books of Imam Abu Hanifa (ra). Read them for three days and get good problems out of them.

On the third day, I went to Imam Uzai (ra), and the book of problems was in my hand. Imam Uzai (ra) asked which book this was. I gave him the book. He started looking at it and noticed a problem with how I had written Qala-al-Nu'man. The adhan had been called, and the time of Iqama was approaching, so he had to lead the imamate. Despite this, he read the book's first part while standing and then prayed with the book on his sleeve. After finishing the prayer, he started rereading this book. I even read the whole book. Then they asked me! Oh, Khorasani! Is this to Numan bin Thabit (ra)? I said that this was a sheik whom I had met in Iraq. Imam Uzai (ra) said! These are among the very high masters, so get as much knowledge from him as possible.

On that, I said! This is Abu Hanifa (ra), to whom you forbade me to go.

The narration of Khatib Baghdadi (ra) is here. It is also stated in "Aquod al-Jumman" that after this incident, Abdullah bin Mubarak (ra) said that Imam Abu Hanifa

(ra) and Imam Uzai (ra) met in Makkah. I saw that Imam Uzai (ra) was discussing the issues with Imam Abu Hanifa (ra), and Abu Hanifa (ra) was explaining them with more explanation and arguments than what I had written. After that, I met Imam Uzai (ra), and he confessed! Abu Hanifa's (ra) depth of knowledge and intelligence is envied. I was greatly mistaken. You must meet him and gain knowledge.

(Biography of Imams Arba, p. 88 concerning the history of Baghdad 13 / 338, Al-Aquod al-Jumman p. 192)

Hazrat Shah Waliullah Muhaddith Dehlvi (ra)

Hazrat Shah Sahib (ra) writes in "Fayuz al-Haramain"! I was told by the Messenger of Allah (a) that the Hanafi religion is the best and most compatible—this method of Masnoona was recorded in the time of Bukhari and his Companions.
(Fayuz al-Haramain: p. 136)

Qazi Sharik Nakhai (ra) says that Imam Abu Hanifa (ra) was a quiet, thoughtful person with a keen eye for jurisprudence, a scholarly and practical thinker, and a subtle debater. (Al-Khairat al-Hasan: p. 115)

Isa bin Yunus (ra) said! Whoever insults the honour of Imam Abu Hanifa (ra) does not confirm it. Swear to Allah! I have not seen anyone better than him, more pious, and a more excellent jurist than him.

(Al-Khairat al-Hasan: p. 111)

Ibn Khaldun (ra) said! Imam Abu Hanifah (ra) is one of the great scholars of Hadith. One reason is that their religion is trusted, and their rejection is accepted. (Muqaddama: p. 445)

Imam Ibn Kathir (ra) said that Imam Azam (ra) is a jurist of Iraq, one of the Imams of Islam, and one of the great personalities.
(Al-Badayah wa Al-Nahiyah: Vol. 01, p. 107)

Imam Ghazali (ra) says! Imam Abu Hanifah (ra) was an Abid, Zahid and Arif-Ballah. He was Allah-fearing and only sought His pleasure with his knowledge. (Ahya-ul- Uloom: Volume 1 p. 98)

Once, Mufi Mosuli (ra) taught in his circles, during which he said! There were ten things in Imam Abu Hanifa (ra) that if a person had any of them, he would be a leader of his time and a clan leader.

Those ten things are:

1. Altruism
2. speak the truth
3. Chastity and purity
4. Orbiting for people
5. To love truly
6. Do not focus on your gain
7. Mostly silent
8. Saying what is suitable and appropriate
9. Helping the needy and humble
10. Helping people without distinguishing between friends and enemies

(Al-Khairat al-Hasan fi Manaqib Imam Abi Hanifa al-Nu'man: p. 142)

The place of Hazrat Abu Hanifa (ra)

Hazrat Ali Hajwari (ra) says, "I was travelling in Syria one day." I reached Hazrat Bilal's (RA) grave. There, I sat down to rest while my eyes caught, and I saw myself in Makkah in the dream. In the meantime, Sarwar-Alam ﷺ came from the door of Bani Shiba. At that time, the Prophet ﷺ was carrying an older adult in his arms in the same way as a child is born. Out of love, I kissed him on his blessed feet. I was shocked as to who this older man was, whom the Holy Prophet (ﷺ) understood my state of surprise with his inner power and addressed me and said This is your Imam. Abu Hanifah (ra).

From this, I learned that Hazrat Imam Abu Hanifah (ra) is among those whose attributes are as permanent as the founding orders of Shariat. This is the reason why the Holy Prophet ﷺ loves him so much, and the connection and love that the Holy Prophet ﷺ has for him leads to the conclusion that just as it is not possible to make a mistake with him ﷺ, so also with Imam Abu Hanifa (ra), no error occurred. This subtle point can only be understood by those who belong to Allah Ta'ala.

(Kashf al-Majoob)

Khatib Baghdadi (ra) writes about the position of Imam Azam Abu Hanifa (ra)!

Numan bin Thabit Abu Hanifa (ra), the Imam of Tammi's Ashab-e-Raye and the Fiqh of Iraq, saw Hazrat Anas bin Malik (RA), Ata bin Rabah (ra), Abu Ishaq Sabie (RA), Mohareb bin Dasar (ra), Hammad bin Abi Sulaiman (ra), Haytham bin Habib al-Sawaf (ra). Qais bin Muslim (ra), Muhammad bin Mankader (ra), Nafi Mawla bin Umar (ra), Hisham bin Arwah (ra), Yazid bin Al-Faqeer (ra), Samak bin Harb (ra), Alqamah bin Morshed (ra), Atiya bin Al-Arafi (ra), and Abdul Aziz bin Rafi (ra) have heard hadiths from Abd al-Karim Abu Umayyah (ra) and others.

Abu Yahya al-Hamani (ra), Haitham bin Bashir (ra), Ubad bin Awam (ra), Abdullah bin Mubarak (ra), Waki' bin Jarrah (ra), Yazid bin Haroon (ra), Ali bin Asim (ra), Yahya bin Nasr bin Hajib (ra), Qazi Abu Yusuf (ra), Imam Muhammad bin Hasan Shibani (ra), Amr bin Muhammad al-Anqazi (ra), Hoza bin Khalifa (ra), Abu Abd al-Rahman al-Maqari (ra), Abdul Razzaq bin Hammam (ra) and other elders narrated Ahadith from Imam Abu Hanifah (ra).

Ismail bin Hammad (ra) narrated from Abu Bakr bin Ayyash (ra) that Umar bin Saeed (RA), the brother of Sufyan Thauri (ra), passed away, and we went to him to offer condolences. The assembly was complete with people. Abdullah bin Idris (ra) was also among the people. Meanwhile, Abu Hanifah (ra) came with his party. Seeing him, Sufyan Thori (ra) moved from his place, stood up, and embraced Imam Abu Hanifa (ra). I seated him in his place and sat in front of him. Abu

Bakr (ra) says that I got angry with Sufyan (ra) and said to Abdullah bin Idris (ra)! Pity you, don't you see? We sat until the people left. I told Ibn Idris (ra) that you should not get up so that we may know the reason for this situation.

I said, addressing Sufyan Thori (ra)! O Abu Abdullah! I saw you doing an act today that our colleagues and I disliked. He asked which action that was. I said that when Abu Hanifah (ra) came to you, you stood up for him, seated him in your place, and respected him greatly. According to our companions, this action is adverse and harmful. He asked what was wrong with it. He is such a person that he has a place in knowledge. I would have stood considering his age if I had not stood because of his knowledge. And if he had stood regardless of age, he would have stood because of his jurisprudence. And if it had not stood up because of its jurisprudence, it would have stood up because of its continence (avoiding similitudes in religion). Sufyan Thori (ra) surprised me and did not answer.
(Biography of Imam Azam Abu Hanifah: p. 188)

Abu Wahib bin Muzahim (ra) says that I heard from Abdullah bin Mubarak (ra). He used to say I saw Imam Abu Hanifa (ra) as the most excellent pious person, scholar, and jurist.

Allama Sayuti (ra) has quoted Ibn Mubarak (ra) as saying that our Imam in jurisprudence is Abu Hanifa (ra), and in Hadith, it is Sufyan Thauri (ra). When these two come together, I don't care who opposes him.

Yahya bin Saeed al-Qattan (ra) is the Imam of Rijal art. Imam Ahmed bin Hanbal (ra) and Ali bin Al-Mudaini (ra)

used to teach hadiths from Asr to Maghrib. He was a disciple of Imam Azam (ra) and was proud of it. He said! By Allah, Allah is a witness; we do not lie! We have not seen anyone more opinionated than Imam Abu Hanifah (ra). We have often quoted his sayings. By Allah, we have participated in the assembly of Imam Sahib (ra). Whenever I looked at his face, I was sure that he was filled with the fear and awe of Allah. By Almighty Allah, Imam Sahib (ra) is the most outstanding scholar of the Quran and Hadith in this Ummah.

(Kitab Taaleem Anwar Al Bari, Hadaiq Al Hanifa)

Yahya bin Moin (ra) is a famous imam of cross-examination and modification, says! I have found widespread agreement among people regarding Imam Hamzah's recitation and Imam Abu Hanifa's (ra) jurisprudence.

Makki bin Ibrahim (ra) is the teacher of Imam Bukhari (ra), he says! Imam Abu Hanifa (ra) was the most outstanding scholar and ascetic of his time. I am sitting among the scholars of Kufa. I have not found more Allah-fearing among them than Imam Abu Hanifa (ra).

Imam Ahmad bin Hanbal (ra), one of the four imams of jurisprudence and an expert in cross-examination, says! Imam Abu Hanifah is at a place of asceticism, piety, and knowledge that no one can reach.

Imam Sharani (ra) is an excellent Muhaddith and Imam of his time, he says! It is not appropriate for us to object to such an Imam-e-Azam, whose majesty, dignity, knowledge, and purity are agreed upon by all. Objection to Imam Abu Hanifa (ra) is inappropriate

because he is in the highest position among Imams. His religion was the first to be written down. His Sunnah-e-Hadith is also closer to Rasulullah (ﷺ) in terms of other imams. (Hadaiq Al Hanifa)

Imam Muzni (ra)is a disciple of Imam Shafi'i (ra). Three knowledge parts are unique to Imam Abu Hanifa (ra), and one is reserved for all other scholars.

Imam Ibn Tamiya (ra) is a very famous scholar in the world of Islam. In Pakistan and India, he is remembered as Shaykh-ul-Islam. Initially, he was an imitator of Imam Ahmad bin Hanbal (ra), but later he left imitation and adopted an independent approach. He says about Imam Abu Hanifa (ra)! Although some people have disagreed with Imam Abu Hanifa (RA), no one can doubt his understanding and jurisprudence. Some people attributed to him things that are entirely false to humiliate him.

(Hadaiq Al Hanifa)

Abdullah bin Mubarak's (ra) title in hadith is Amir al-Mominin. He is a disciple of Imam Abu Hanifa (ra). There are hundreds of hadiths on his authority in Sahih Bukhari and Sahih Muslim. Imam Bukhari (ra) said in his Risala Rifa-Yadin that Abdullah bin Mubarak (ra) is the most outstanding scholar of his time.

Abdullah bin Mubarak (ra) says! The person who did not receive a share of Imam Abu Hanifa's (ra) knowledge remained deprived. May Allah punish the person who mentions our Sheikh Abu Hanifa (ra) with evil.

If Imam Abu Hanifa (ra) was in the early period of Tabeyien, he followed him.

* If I had not met Imam Abu Hanifa (ra), I would have copied the hadith; it would be like.

* If I am not accused of exaggeration, I will not give priority to someone on Imam Abu Hanifa (ra)
(Manaqib Lal-Mawafiq: p. 200)

Imam Abu Yusuf (ra) was the chief justice in the Abbasid Caliphate. He was a student of Imam Abu Hanifa (ra). He said! I wish to find Jamal ibn Abi Laila (ra), Zahid Mas'ar ibn Qadam (ra), and Imam Abu Hanifa's (ra) Fiqh. He says the opinion is that of Imam Abu Hanifah (ra), and we are his offspring. Everyone agrees on the knowledge of Imam Abu Hanifah (ra), and our example is that of a small channel compared to the Euphrates.
(Manaqib Lal-Mawafiq: Volume 2, page 42)

Sufyan bin Ayaina (ra) is a famous Muhaddith. He is the teacher of Imam Bukhari (ra) and Imam Hamidi (ra) and a student of Imam Abu Hanifah (ra).

There were two things that, in the beginning, I thought they would not be able to go beyond the bridge of Kufa: the recitation of Hamza (ra) and the jurisprudence of Imam Abu Hanifa (RA), but both of them have reached the horizon.

(Anwar Al-Bari: Volume 1, page 103)

Imam Shafi'i (ra) is the Imam of the school of jurisprudence. He says he is the disciple of Imam Abu Yusuf (ra) and Imam Muhammad (ra)! All of them are offspring of Imam Abu Hanifa (ra) in Fiqh. A person who does not read the books of Imam Abu Hanifa (ra) cannot become a scholar.

(Anwar Al-Bari: Volume 1, page 103)

Mas'ar bin Kadam (ra) is in a very high position among the Muhadeseen. There are hadiths on his authority in Sahah Sitta. Imam Shuba (ra) and Imam Sufyan Thauri (ra) used to call him Mizan-e-Adal. Masar bin Kadam (ra) says! Whoever makes Imam Abu Hanifah (RA) a resource between himself and Allah and follows his religion, I hope that he will not have any fear.
(Hadaiq Al Hanifa: p. 79)

Ibn Muqatil (ra) narrates that I heard Abdullah bin Mubarak (ra) say that if I hear Abu Hanifa (ra) being condemned by someone, I do not want to see him or sit near him because I fear that Allah may punish him. May no punishment from me descend upon him, and may I not fall into its grip. Allah Ta'ala knows full well that I am disgusted with this idle talker. Whoever praises Abu Hanifa (ra) is superior to him. By Allah! He was terrified of Allah Ta'ala. He used to protect his language. His food and drink were lawful and pure. By Allah! His knowledge was vast and well-spread.
(Abu Zahra Misri ra)

Worship of Imam Abu Hanifa (ra)

Asad bin Umair (ra) says that Imam Azam (ra) prayed the Fajr prayer after Isha ablution for forty years and used to recite the whole Quran in one Rakat most nights. If their neighbours heard their cries, they would pray to Allah for mercy on their condition. It is also well known that he finished the Holy Quran 70,000 times before he died. During his imprisonment, he recited the Quran 7,000 times.

Al-Kharja bin Musab (ra) says that four great people have completed the entire Qur'an in one Rakat:

1. Hazrat Uthman bin Affan (RA)

2. Hazrat Tamim Dari (RA)

3. Hazrat Saeed bin Jubair (RA)

4. Imam-e-Azam Abu Hanifa (ra)

(History of Baghdad: Vol. 31, p. 351) (Akhbar Abi Hanifa and Companions, p. 45)

Ali bin Yazid Sadai (ra) says he saw Imam Abu Hanifa (ra) reciting sixty Holy Qurans during the holy month of Ramadan. He used to recite one Qur'an throughout the night and complete one Qur'an during the day. (Manaqib Abi Hanifa p. 207)

Once, Imam Azam (ra) was on his way somewhere when he heard someone say this. "This is Imam Abu Hanifah (ra), who worships Allah all night and does not sleep." He said to Imam Abu Yusuf! Subhan Allah!

Don't you see the glory of Allah that He has made this kind of talk for us, and isn't it wrong that people say things about us that are not in us? So, we should conform to what people think. Swear to Allah! People won't know things about me that I don't. So, he spent the whole night praying, supplicating, and lamenting. (Al-Khairat al-Hasan: p. 118)

Imam Mas’ar bin Kadam (ra) says! I never saw Imam Azam (ra) during the day without fasting, nor did I ever find him sleeping at night; he would rest for a while before noon. This has always been his routine.

Abu Hafz (ra) has described this routine of Imam Azam (ra): he would go home after Isha every day, spend some time in the masjid, and worship throughout the night; he would go home before the Fajr call. Then it was used to return for Fajr prayer. Thus, he gives the impression to ordinary people that he has stayed at home all night. (Manaqib Lal-Mawafiq: p. 260)

Imam Abu Hanifa (ra) used to wear the best clothes for Tahajjud prayer and bathe them in fragrance. He was always in ablution; there was no time for prayer when he was not in ablution.

Mas'ar bin Kadam (ra) says that one night, I heard a reciter reciting the Qur'an, so I felt it was perfect, and I sat down to listen. I thought this receiver would finish reading one section, but he did not; he spent the entire

Qur'an in one rak'ah. I went closer and saw that it was Abu Hanifa (RA).

(According to Mawafiq and Allama Dhahabi)

Hazrat Imam Abu Hanifah (ra) performed fifty-five (55) Hajj. He completed the first Hajj with his father in 96AH. Imam Azam (ra) stayed in Makkah from 130 AH to 137AH, after which he returned to Kufa during the reign of Abu Jafar al-Mansur. Imam Bukhari (ra) travelled the most to Kufa to collect Hadith.

Habits of Imam Azam Abu Hanifa (ra)

Sitting in the masjid after offering the morning prayer was his habit, and there would be a crowd of disciples around him. He would start teaching. In between, if someone from outside asked a question, he would answer it. Afterward, the Majlis-e-Tadween-e-Fiqh would be held, with prominent scholars participating. After performing the Zuhr prayer, he used to go home and rest from Zuhr till Asr. For a while, he would also visit his shop. At the same time, he would also see patients and meet friends. After Maghrib prayer, teaching would start again. In winter, he used to sleep for a while before the Isha prayer, then pray the Isha prayer, and after that, he would not sleep for the rest of the night.

Yusuf bin Khalid Samite (ra), a disciple of Imam Azam (ra), says,

Imam Azam Abu Hanifa (ra) used to lead Maghrib and Isha prayers in Jamia Masjid every Monday, Thursday, and Friday night. His congregation performed morning prayers in the Jamia Masjid, from the morning to the noon prayer and from the Isha prayer to a third of the night. He used to have a circle in his masjid from Asr to Maghrib. He used to stay at home from noon to Asr. He used to rush the first prayer (Asr prayer) and delay the Maghrib prayer. He used to run the Isha prayer and pause the Fajr prayer. Saturday was reserved for his work. That day, he neither sat in the assembly nor went to the market. He used to arrange the household's means and equipment. He sat in his shop from Chasht till Zuhr. On Fridays, he invited all his friends to his home for a feast. He used to cook food and arrange drinks for them. He did not eat with us, but he did share drinks. Imam Sahib (ra) used to say, I do not eat with you people so that you do not suffer. Imam Sahib (ra) offered different kinds of fruits to the people, and they were happy to eat them. He was very generous with yourself.

(Manaqib Lal-Mawafiq)

The piety of Imam-e-Azam (ra)

Islamic scholars have given three levels of purity:

1) Low 2) Average 3) High

The lowest level of purity is believing, which means one will be freed from the punishment of Hellfire. The average level is to leave everything that makes a person sinful. The highest level of purity is to protect the inner self from everything that distracts from Allah. Imam Azam (ra) had this absolute level of purity.

Hazrat Mujaddid Alf Al-Thani (ra) says! Abstaining from prohibitions is true holiness and is the foundation of religion. (Maktoob 9, Office III)

Hamid bin Adam (ra) says that I heard Abdullah bin Mubarak (ra) say that I have not seen anyone more pious than Imam-e-Azam Abu Hanifah (ra).

(History of Baghdad)

Yazid bin Mucket (ra) says! Ali bin Hasan (ra) recited "Surah Al-Zalzal" one night in the second rak'ah of Isha. Imam Abu Hanifah (ra) was standing right behind him. When the prayer was completed and the people left, I saw Imam Abu Hanifa (ra) sitting deep in thought and breathing deeply. I left him in the same situation and left the masjid. The lamp was left burning with a bit of oil in it.

When I returned to the masjid at dawn, I saw him sitting in the same place, saying this. Oh, that self! Who will

reward the slightest good and punish the most minor evil? Save His servant Naaman from the fire and protect him from those things that will bring him closer to evil and enter him into Your vast mercy.

The lamp lit up when I gave the adhan, and he stood beside it. When I went to him, he said! Do you want to take the lamp? I said that I had given the morning call to prayer. He said! Do not tell anyone what you have seen. He prayed two rakats until the Fajr congregation stood up and prayed the Fajr prayer with the ablution of the same Isha.

Imam Ahmed bin Hanbal (ra) says about Imam Azam Abu Hanifa (ra)! He preferred knowledge and piety, asceticism, and the hereafter to this world. He was on a level that no one can find. He was flogged to accept Qazi's post, but did not get it.

(Shami Vol. 1 p. 56)

Hafiz Ibn Hajar (RA), in his book "Al-Khairat al-Hasan," writes the narration of Asad bin Amr (ra) about the fear of Allah and the meditation of Imam Abu Hanifa (ra) that the sound of crying of Imam Abu Hanifa (ra) was heard at night until the neighbours used to pity him. Waki (ra) says! Wa-Allah, he was sincere; Allah's majesty and glory were in his heart. He preferred the pleasure of his Lord to everything, even if he was to be cut to pieces by swords. His Lord was pleased with him as it is with Abrar, and Imam Azam (ra) was indeed from Abrar.

Imam Abu Yahya Nishapuri (ra) says! I have seen Imam-e-Azam (ra) praying all night and humming before Allah. I used to see his tears fall like raindrops.

(Manaqib of Al-Mawafiq: p. 256)

Imam Azam (ra) used to say that if people were correct in their affairs, I would not give a fatwa to anyone. I have no more fear than that I will not go to hell because of one of my fatwas. That's why I think a thousand times before giving a fatwa and do it out of fear of Allah.

(Manaqib Lal-Mawafiq p. 221)

He had so much fear of Allah Ta'ala in his heart that once he talked to someone, and that person said! Fear Allah. It was to hear that Imam Sahib's (ra) face turned red. He bowed his head and said! May Allah reward you. People always need someone to remind them of Allah. (Biography of Imam Azam, p. 222)

Hazrat Abdullah bin Mubarak (ra) says! I have not seen anyone more pious than Imam Azam (ra). What do you say about someone who is presented with a lot of wealth and does not look at it? He was flogged, but he persevered—he who endured suffering for the sake of Allah but did not accept wealth. Never aspired and longed for position, wealth, and a world like others, although people put a lot of effort into these things. He was unlike all the scholars we see running for wealth and reward. They seek the world, which runs away from them, while Imam Azam (ra) used to run away from it, and the world followed him.
(Manaqib al-Mawafiq: p. 228)

Hazrat Makki bin Ibrahim (ra) used to say that I had lived with the people of Kufa, but I had not seen anyone more pious than Imam Azam (ra).

Imam Azam's (ra) purity can also be gauged by the fact that, when some goats were stolen in Kufa, he inquired about the maximum lifespan of a goat. People said that he did not eat goat meat for seven years so that the meat of the stolen goat would not enter his body. In those days, he saw a soldier who ate meat and threw his excrement into the canal of Kufa, so he inquired about the age of fish and then abstained from eating fish for many years.

(Al-Khairat Al-Hasan fi Manaqib Imam Abi Hanifah Al-Nu'man p. 100)

Imam Razi Shafi'i (ra) writes! Once, Imam-e-Azam (ra) was going somewhere, and on the way, some impurity got into his shoes. When he swept the shoe to remove the impurity, some of the impurities flew and stuck to the house's wall. He was worried that if he left the impurity as it was, the wall would get damaged; if he scratched it and cleaned it, the mud from the wall would also come off, causing a loss to the house's owner. So, he knocked on the door, and when the owner came out, he happened to be a Parsi and owed him money. He assumed that you came to collect the loan. He worried; he started making excuses. He said: Leave the debt. I was confused about how to clean your wall, so I told the whole incident. That Parsi was surprised to see his caution and piety and spoke spontaneously. He will clean the wall later, read the first word, and clean my heart. And he became a Muslim.

(Tafsir Kabir under the verse of Malik-e-Yom-Uddin)

Ahmad bin Bakir (ra) says that I heard Abshir (ra) saying that he did not see Qiyam al-Lail and Saim al-Nahar like Imam Abu Hanifah (ra).

Ibn Abi Laila (ra) says that the world's doors are open for us and Imam Abu Hanifa (ra). But Imam Sahib (ra) chose the hereafter, and we decided the world. (Manaqib Lal-Mawafiq)

A person stood in a corner of the masjid and started cursing Imam Sahib. Imam-e-Azam Abu Hanifa (ra) forbade his companions from speaking to him; he did not respond to them, and he was busy teaching. After finishing the lesson, Imam Sahib (ra) went home, and that person started walking behind him. When Imam Sahib (ra) reached his house, he turned towards this person and spoke! This is my home. If you have anything else to say, say it, and I will come to my house. The man was embarrassed.

Avoid sitting in the shadow of the debtor.

Abu al-Qasim Quashari (ra) wrote in his book "Bab al-Taqwa" that Imam Abu Hanifah (ra) used to avoid sitting in the shade of his debtor's tree and used to say! A loan that earns profit is called an interest-bearing loan.

Yazid bin Haroon (ra) says, "I have not found anyone more pious than Imam Abu Hanifa (ra)." One day, I saw him sitting in the sun before a man's door. I said! It would have been good if you could please come to this shadow. He said that I owed money to the house owner, and I did not want to profit from him and sit in the shadow of his house.

There is a narration that someone asked why he avoided sitting in the shade of this house. He spoke! I owe the landlord. I wouldn't say I like to sit in the shade of his home. That is also the cause of profit. But I do not consider other people obligated in this matter. But a scholar needs to practice himself more than what he calls people to.

(Al-Khairat Al-Hasan fi Manaqib Imam Abi Hanifah Al-Nu’man p. 101)

Imam Abu Hanifa's (ra) preference for the Sahabi's opinion over Qiyas

Abdullah bin Mubarak (ra) says! Imam Abu Hanifa (ra) said that when there is a hadith of the Prophet ﷺ in a Masala, it is the most important for me. And when something is narrated from the Companions of the Messenger (ﷺ), we accept it and do not deviate from it, and if something is told from the Tabai, then we compare it with our Qiyas.

Imam-e-Azam Abu Hanifah's (ra) kind behaviour with his neighbour

A neighbour of Imam Sahib (ra), Askaf, lived in Kufa. He worked all day and came home at night. Sometimes, he would bring meat and cook it; sometimes, he would bring fish and fry it. He used to drink alcohol, and when he got too drunk, he started reciting poetry.

اضاعونی وای اضاعوا لیوم کریهة وسداد ثغر

"They have wasted me, and they have destroyed such a young man by whom the work of protecting the borders could be taken up in the state of war.

He would drink alcohol and repeat this poem till he fell asleep. Imam-e-Azam Abu Hanifa (ra) used to listen to his voice every night. Imam Sahib (ra) himself used to

pray and worship all night. One night, when Imam Sahib (ra) did not hear his voice, the next day, he asked about him, and he was told that he had been captured by the Caliph's soldiers and was locked up in prison.

Imam Sahib (ra) reached the court of Khalifa on his mule and asked permission to attend. Khalifa said that he had permission. He should be brought in respectfully, and doesn't have to get off the ride. So, it was done. The Amir continued his assembly. When Imam Sahib (ra) was presented, the Khalifa asked how he came. He spoke! I have a neighbour named Askaf who has been captured by your soldiers and should be released. The Amir ordered that all the prisoners of that night be released. Imam Sahib (ra) took his neighbour with him. Imam Abu Hanifa (ra) said to him on the way! یافتیٰ اضعنک "(O youth! Have we wasted you) He said! No, but you have protected and favoured me. May Allah reward you for paying your neighbour's rights. After that, the person repented and never committed such a sin again.

(Tarikh-e-Baghdad)

Salehi added so much to this story that he started sitting in Imam Sahib's (ra) council and became a high-ranking jurist. (Tabeyat al-Sahefa: p. 136)

Hasan bin Ziyad (ra) says that Imam Abu Hanifa (ra) saw one of his disciples in the congregation who was wearing ancient clothes. When the assembly ended, Imam Sahib (ra) stopped him. When everyone left, and

he was alone, Imam Sahib (ra) gave him a large sum of money and said, "Take this money and use it to correct your condition." He said, "I am rich, blessings are in the house, and I don't need this money." Imam Abu Hanifa (ra) said! Have you not heard the hadith that Allah wants His servants to witness His blessings?

اِنَّ اللّٰهَ يُحِبُّ اَنْ يُرٰى اَثَرُ نِعْمَتِهٖ عَلٰى عَبْدِهٖ

(Mustadrak al-Hakim: 5/4063)

It would be best if you changed your condition so your friends will not be sad to see you.

(Biography of Imams Arba, p.78 concerning Manaqib Abi Hanifah and Sahabah, p.17)

Once, Imam-e-Azam (ra) was walking on the way, and by mistake, his foot fell on a child's foot. This child said! O Sheikh! Are you not afraid of retribution on the Day of Judgment? It was said that Imam Sahib (ra) swooned when he recovered; he took his sentence so seriously. He spoke! I am afraid Allah has put this sentence in his heart.

(Malfuzat Imam Abu Hanifah by Mufti Mahmood Ashraf Osmani)

Charity on swearing

Hazrat Waki' (ra) says that Imam Abu Hanifa (ra) made it obligatory on himself that if he swears by Allah, even on the truth in a conversation, he will give one dirham in charity. Once he took an oath, he gave one dirham in charity. In the same way, he used to punish himself and refrain from swearing, and if he ever took an oath, he would immediately give one dirham in charity.

(Al-Khairat al-Hasan fi Manaqib al-Imam Abi Hanifah al-Nu'man)

Household expenses

Once, a person asked Imam Abu Hanifa (RA) what the world (reward) offered you: you have a wife and children, and you also need money, but you did not accept it. Imam Abu Hanifa (ra) said! Allah is responsible for my family. Our monthly expenses are two dirhams. What is the use of accumulating such wealth for our children? While the question of obedience and disobedience of these people will be asked of us. Because Allah's sustenance comes to us morning and evening. After that, he recited this verse!

وَفِي السَّمَآءِ رِزۡقُكُمۡ وَمَا تُوعَدُونَ ﴿٢٢﴾(Surat al-Zariyat. 22)

And in heaven is your provision, and that which you are promised.

(Al-Khairat al-Hasan fi Manaqib Imam Abi Hanifa al-Nu'man, P99)

Discourses of Imam Azam Abu Hanifa ra

- He spoke! It is not permissible for anyone to present his opinion against the Book of Allah or the Sunnah of the Messenger of Allah ﷺ or the consensus of the Companions. Yes, in the issues in which there is more than one saying of the Companions, he should adopt the opinion that is closer to the Book of Allah and the Sunnah of the Messenger of Allah (ﷺ), and this is Ijtihad.
- He spoke! I would never have given a fatwa without fear of narrowing the religion. Among the things that can cause fear of going to Hell, the most terrifying thing is a fatwa.
- He used to say that I have never repaid anyone's evil with evil. I have never cursed anyone. I have never wronged any Muslim or Dhimmi, and I have never cheated or betrayed anyone.
- He spoke! He who aspires to become great prematurely becomes degraded.
- He spoke! If the scholars are not saints of Allah, then there is no Wali Allah in this world and the hereafter.
- He spoke! He who does not prevent his knowledge from forbidden things is at a loss.
- A person asked Imam-e-Azam Abu Hanifah (ra) what helps obtain Taqwa. He said! To be fair to Allah. He wondered how single-mindedness would be achieved. He said! By reducing attachment to irrelevant things. He asked how it would be reduced. Said! Do not take more than you need.

- A person asked about the differences between Hazrat Ali (RA) and Hazrat Muawiya (RA) and the victims of the Battle of Safin, and he said! "When Allah Ta'ala makes me stand before Him, no one will ask me. Yes! I will be questioned about the things that I have been entrusted with. So that's what I want to engage in."
- He spoke! I am amazed at people who talk about religion in such a speculative way.
- He spoke! One who learns knowledge for the sake of the world is deprived of the blessings of knowledge. It does not gain from knowledge, nor does Allah's creation benefit from it. And the person who learns for the sake of religion. He is blessed with knowledge. He attains the status of influence in expertise—those who acquire knowledge profit from their knowledge.
- He spoke! He who reads hadith but does not understand it is like a person who collects medicine but is not fully aware of its effects and properties (and how to use it).
- When someone was mentioned in his presence, he would say! Do not quote to us what anyone does not like. Whoever said something wrong about us, may Allah forgive him, and whoever said a good word for us, may Allah have mercy on him.
- He spoke! Get an understanding of religion and leave people to their situation. Allah will make them dependent on you.
- He spoke! Do not accumulate a heap of sins for yourselves and wealth for your heirs.

- The famous Tabai and Muhaddith Imam Amish (ra) were asked about some issues. Imam-e-Azam Abu Hanifa (ra) was also present there. Hazrat Amish (ra) told Imam Sahib (ra) that you should answer. When Imam replied, he asked where he derived these problems. He said! From the same hadiths that I have narrated to you. Then, when he told the hadiths, he said! I had no idea you would gain knowledge on these hadiths this way. Then Imam Amish (ra) said! O, jurists! You are doctors. We are just drug sellers. And O Abu Hanifa! You have collected these two parts.
- He spoke! I felt shame in my sins, so I left them with the thought of nobility. Then, this nobility was transformed into piety.
- He said! He whose knowledge does not prevent him from doing forbidden things and disobeying Allah is at a loss.
- Imam Abu Hanifa (ra) said that in 96AH when I was 16. I went on Hajj with my father. At one place, I saw people gathered around an older man. I asked my father who he was. The father said that this is the companion of the Holy Prophet (ﷺ), and his name is Abdullah bin Harith bin Jaz (RA). I asked why people were gathered around him. He said that to listen to the hadith of the Prophet ﷺ. Then my father made me go ahead, but the path was narrow, so he went ahead himself and started clearing the way. I even got close to him. I heard that he was saying that I heard the Messenger of Allah (ﷺ) saying, "Whoever attains understanding in the religion, Allah is sufficient for his thoughts and gives it to

him from a place where it is not even thought of. (Akhbar Abi Hanifah Al-Samiri / 4)

- Imam Abu Hanifa (ra) said that I heard Hazrat Anas bin Malik (RA) saying that I heard the Messenger of Allah (ﷺ) say! The one who guides to goodness is rewarded like the one who does good, and Allah loves helping the afflicted.
- Imam Abu Yusuf (ra) says that Imam Abu Hanifa (ra) was very generous and kind to his acquaintances. But if someone were to thank him for his kindness, he would say, "You are thanking me, even though this is the provision of Allah Ta'ala that He has brought you." Rasulullah ﷺ used to say! I neither give you anything nor withhold anything from you. Instead, I am a treasurer.
- Narrating the events of religious scholars and attending their meetings is better than many jurisprudential debates because their sayings and meetings reflect their manners and morals.
- If there is a dire need, do not eat without fulfilling it because food makes the mind heavy.
- The most excellent worship is faith in Allah; the greatest sin is disbelief.
- When a woman gets up from her place, do not sit until that place is warm.
- Initially, I gave up sinful deeds out of fear of humiliation and disgrace, and in the end, this practice became a matter of religion and honesty.

Purity in trade

Imam Azam (ra) used to trade in silk cloth. His trade was vast, dealing in millions. Goods were supplied to remote areas in Iraq, Syria, Iran, and the Arabian Peninsula. During trade, he used to go to different cities and markets. Often, his representatives were appointed to the town. There used to be transactions with big merchants. Despite such a vast business, he was so careful with integrity and caution that not a single grain of income entered his income illegally.

Once, Imam Abu Hanifa (ra) sent some goods of trade to his partner Hafs bin Abd al-Rahman, in which a piece of cloth was defective. He also told him that you must describe the defect when selling it. He sold the cloth but mistakenly forgot to mention its defect and did not even remember to whom he sold it. When Imam Abu Hanifa (ra) learned of this incident, he gave the entire amount to charity: 30,000 dirhams. Apart from this, he also separated from his partner.
(Al-Khairat al-Hasan fi Manaqib Imam Abi Hanifa al-Nu'man, p. 98)

Four Qualities that Make Expert Traders:

1. His soul was rich; the influence of greed did not show at any time.
2. He was very trustworthy.
3. He was forgiving.
4. He was a strict follower of Sharia law.

His business has been likened to the business of Hazrat Abu Bakr Siddiq (ra). He presented the example of Hazrat Abu Bakr's (ra) trade and followed the same methods the Salaf and the righteous practiced. He used to follow the same fiduciary practices when buying goods as when selling them. (Biography of Imam-e-Azam, p. 69)

A woman brought silk cloth to Imam Abu Hanifah (ra), which she sold for one hundred dirhams. He said it was more than 100 dirhams. What price will you take? She started increasing by 100 at a time and reached 400. He said! It's more than that. She said! Are you kidding me, Imam Abu Hanifa (ra) said. Call a man. She called a man. He traded that cloth with him and bought that cloth from her for five hundred dirhams.

(Al-Khairat Al-Hasan fi Manaqib Imam Abi Hanifah Al-Nu'man p. 100)

Imam Azam (ra) never took advantage of any seller's negligence and lack of knowledge. He would have guided them in the best way for their welfare. He did not even take a profit from his friends or any poor buyers; he used to give it to them from his own profit.

Once, an older woman came to him and, referring to her poverty, said! Sell this cloth to me at the same price as you have. He said you can take it for 4 dirhams. She said, "I am an old woman." Why do you make fun of me? (Because this price is meagre) Imam Sahib (ra) said! I bought two clothing items and sold one for four dirhams, which was less than the purchase price. This

is the second piece of clothing I bought for 4 dirhams. So, you take it for four dirhams.

Sufyan bin Ziyad al-Baghdadi (ra) says that Abu Hanifa's (ra) fear of Allah (i.e., avoiding suspicious things) was of an extreme level. He was a silk cloth merchant. They used to buy and sell very keenly. A person from Madinah came to his shop to purchase clothes, bought a valuable item of clothing of his choice for 1000 dirhams, and left for Madinah. A few days later, Imam Sahib was searching for that cloth. Khadim said I had sold that cloth. He asked how much you sold that cloth for. He said that a man from Medina came and bought that cloth for 1000 dirhams. Imam Abu Hanifa (ra) said to Khadim, "You rob people by sitting in my shop." He removed him from the shop, took the money, and went to Medina. He found the person wearing those clothes there. He spoke to him and then returned to Kufa, giving him six hundred dirhams.

(Ustad Abu Zahra Misri)

The amazing intelligence of Imam Abu Hanifa (ra)

A person asked Imam Abu Hanifa (ra) whether I had sworn not to speak to my wife until she spoke to me. She has also claimed that she will not speak to me until I speak to her. Imam Abu Hanifah (ra) said that you can talk. Neither of you has broken your oath. When this matter reached Sufyan Thauri (ra), he became angry and said to Imam Abu Hanifa (ra). You make haram things halal; where did you tell this, Masala?

He said! After the man took the oath, when the woman said, "Take the oath," the man's oath was fulfilled. Then, when that person spoke to that woman, neither the man's oath nor the woman's was broken. Because this woman talked to him and this man said to this woman after that, the oath of both was fulfilled. Hearing this, Sufyan Thauri (ra) said! Sciences are opened to you that we are all oblivious to.
(Al-Khairat al-Hasan fi Manaqib Imam Abi Hanifa al-Nu'man p. 120)

A man argued with his wife. His wife was carrying a bowl of water. The person said that if you drink water from this bowl, you will get three divorces. If you drop it on the ground, you will get three divorces, and if you let someone else drink it, you will get three divorces. When the anger subsided, he repented and ran to the scholars. Scholars tried to solve the problem but could not find any answer. Finally, he appeared in the service of Imam Azam Abu Hanifa (ra). He said! Put a cloth in this bowl and soak it. This way, your condition will be fulfilled, and that woman will be saved from divorce.

A happy result of sad ijtihad

A scholar asked Imam Abu Hanifa (ra), "Have you ever regretted your ijtihad?" He said! Yes! Once, people asked me if a pregnant woman had died and the baby was moving in her stomach. What should be done? I asked them to open the woman's stomach and take out the child. But later, I regretted my ijtihad because I did not know how to bring the child to life. However, I lamented the fatwa of hurting a dead woman. The asking scholar said! This ijtihad is not to be regretted, but the grace of Allah Ta'ala was included in it because I am the child who came out alive and reached this stage due to the blessing of your ijtihad. (Hadaiq Al Hanifa p. 70)

Strange question

One of Imam Sahib's opponents once asked a strange question. What do you think about a man who, although he does pray without bowing and prostrating, bears witness to things that have not been seen? Does he dislike the truth, love temptation, run away from mercy, and confirm the Jews and Christians?

Imam Sahib (ra) said! Do you know this person? He said! No! But I have not seen anyone worse than him, so I asked you about him.

Imam Abu Hanifa (ra) asked his students! What do you say about such a person? They said that such a person is horrible. This attribute belongs to an infidel. Hearing

this answer, he smiled and said that this person is a true friend of Allah Ta'ala. After that, he addressed the questioner and said, "If I answer this question, will you stop doing my evil deeds and avoid that which is harming me?" He answered yes, and then he said!

That person does not hope for heaven, but the Lord desires heaven. He does not fear Allah Almighty to oppress anyone in his kingdom. Eats dead fish and performs funeral prayers. He sends Salat upon the Prophet ﷺ, that is, he recites Durood. To bear witness to what he has not seen means that he bears witness that there is no god but Allah and that Muhammad ﷺ is His servant and His Messenger. And he dislikes death, which is true, so that he may obey Allah, and wealth and children are temptations which he loves. Mercy is rain. He confirms the saying of the Jews.

" لَيْسَتِ النَّصَارٰى عَلٰى شَيْءٍ " (Christians are totally misguided) and confirms the saying of the Christians

" لَيْسَتِ الْيَهُوْدُ عَلٰى شَيْءٍ " (the Jews are totally misguided).

When this person heard this meaningful answer, he stood up, kissed the blessed head of Imam Abu Hanifa (ra), and spoke! "I testify under oath that you are right."

(Al-Khairat al-Hasan fi Manaqib Imam Abi Hanifa al-Nu’man, p. 106)

The problem of witness testimony

Once, a person made a will for Imam Azam (ra) in his absence, which was carried out upon his death. Imam Abu Hanifah (ra) filed a claim in the Qazi's court and presented testimony that such and such a person had made a will for me when he died. After hearing this, Qazi Ibn Shabarmah asked Imam Sahib (ra) to take an oath and confirm that the witnesses had given correct testimony. Imam Sahib (ra) said I was not present at the time of the will, so the oath was not imposed on me. Qazi Ibn Shabarmah said! Imam sir! Your assumptions are misleading.

Imam Abu Hanifah (ra) answered that if a blind man's head is wounded and two witnesses are presented to testify about the incident, will the blind person be sworn that he is giving true testimony? Even though he can't even see the poor thing. Hearing this, Qazi Ibn Shabarmah gave a decision in favour of Imam Sahib (ra) and, at the same time, enforced the will. (Imam Azam by Ustad al-Zahra Masri)

The incident of the repentance of the enemy of Hazrat Uthman-e-Ghani (RA)

A person in Kufa used to call Hazrat Uthman bin Affan (RA) Nauzubillah a Jew. Once Imam Azam (ra) went to him and said to him! I have brought a marriage message for your girl. The boy is very polite, wealthy, memorizes the Quran, is generous, worshipful, and is Allah-fearing. Fasting is strictly obligatory for prayer.

Hearing this, this person said! I was happy with a husband of lesser status than him. This relationship is perfect. Imam Sahib (ra) said! But there is one thing. That the boy is Jewish, on hearing this, the person became angry and vehemently denied the relationship. Do you want to marry my daughter to a Jew?

Imam-e-Azam Abu Hanifa (ra) said! According to your opinion, the Messenger of Allah ﷺ married two of his daughters to Jews.

Upon hearing this, Allah opened the truth in this person's heart, and he immediately sought forgiveness. He asked for forgiveness from Allah and resolved not to do it again.

(Biography of the Imams, Arba, p. 83, according to the history of Baghdad 13 / 364)

A recipe for remembering a forgotten thing

Once, a person buried his property somewhere and forgot about it. Then he came to the service of Imam Azam (ra) to seek his advice on this. He said that this is not a jurisprudential problem, yes! There is a suggestion that you pray until morning. You will remember. So, this person started praying; he remembered not even a quarter of the night, left off, and slept peacefully. The following day, he appeared before the Imam and narrated the incident. He said that I knew that Satan would never allow you to pray all night. But I also feel sorry for you for not praying the whole night to thank Allah.

(Al-Khairat Al-Hasan fi Manaqib Imam Abi Hanifa Al-Nu'man p. 121)

Divorce the wife for telling the name of the thief.

One day, a troubled and sad person came to Imam Azam (ra) and said, Hazrat! Thieves entered my house at night. They took as much property as they could. I recognized one of the thieves. He was a neighbourhood resident who used to pray at our masjid. This thief also knew that I recognized him. He moved forward and tied me with the ropes. And swore to me that if I revealed the secret, my wife would be divorced three times. Then, I took an oath that if you

took my name, all the goods and wealth of my house would be distributed among people experiencing poverty in the city. Then he said I should not take his name out of my tongue or tell anyone by sign. I am afraid that after this oath, if I reveal his name to anyone, my wife will be divorced. I say this incident is the truth, with Allah as my witness.

Imam Azam (ra) said! Now, send me a man you trust most. He went and sent his brother. Imam Sahib (ra) told his brother he should go to Hakim Waqt (Ruler) and narrate the story. He also mentioned his brother's distress and compulsion and asked him to send the police. The police should order that all the worshipers pass through the masjid door one by one. You make your brother stand at the door. Every man passes by, and the police ask if this is your thief. Your brother says no, but when the real thief passes by, your brother stands silent. No one should speak or point. This person will be arrested by the police and produced before the ruler. He did as Imam Azam (ra) had said. His ingenuity caught the thief, all his goods were found, and his wife was not divorced.

(Imam Azam p. 49)

Stopping the massacre in Kufa

Dahhak bin Qays Shaibani Haruri was the commander of the Kharjees. He used to attack different cities in Iraq and massacre Muslims. Once, he came to Kufa with his soldiers, sat in the Jama Masjid of Kufa, and issued a decree that all the men of Kufa should be killed and the children imprisoned. At that time, Imam Azam (ra) came to the masjid and told Zahak, "I want to talk to you." Zahak asked. What's the matter?

Imam Abu Hanifa (ra) said why do you want to kill people? He said that all of them were apostates, and this was the punishment of the apostates. Imam Abu Hanifa (ra) said! Apostasy is the name of adopting another religion from one's own religion. Tell me what religion they were before and what religion they are now. Are they not the first religion?

Zahak said to repeat his question. He said! What religion were those people who left it and now adopted another religion? Zahak realizes his mistake and says that it is my fault. He ordered the army to sheathe their swords and not kill anyone. Imam Sahib's (ra) genius saved the city of Kufa from massacre.

(Imam Azam p. 50)

Argument of Prophethood

During the time of Imam Abu Hanifa (ra), a person claimed prophethood. He said, "Give me time to present the proof of my prophethood." Imam Sahib (ra) said whoever asks him for proof of prophethood will become a disbeliever because he denied the statement of the Messenger of Allah (ﷺ) that no prophet would come after me.

(Al-Khairat Al-Hasan)

Question about Imam Malik (ra)

Someone asked Imam Abu Hanifa (ra) how he found the scholars of Medina. He said! A fair-skinned man has succeeded among them, namely, Imam Malik (ra), because he is faithful in virtue and righteousness. Imam Malik (ra) has reached the perfection of knowledge and welfare. No one else among the people of Madinah reached his level during his time.

Deyat on snake bite

One day, Imam Abu Hanifa (ra), Sufyan Thori (ra), and Qazi Ibn Abi Laila (ra) were present in a meeting. A man discovered a problem: a snake entered a gathering and started climbing onto one person. He threw it away, and it fell on the second person. The second released him, and he fell on top of the third. Eventually, that snake bit the last man, and he died. The question is, on whom

will it come, Deyat? In response, people gave different answers. Some said that the first person would be afflicted, some said that all would be afflicted, and some said that the last man would be tortured. Imam Sahib (ra) kept listening to everyone's answers and smiling. In the end, when Imam Sahib (ra) was asked for his answer, he said!

When the first man unleashed the snake on the second, and he was safe, the first man was acquitted. In the same way, one by one, everyone became terrible. Yes, there is only the word about the last man before him. If the snake bites him as soon as he breathes, he will be poisoned, and if he is bitten after some interval, then this man is also acquitted. Because this man was slow to protect himself and did not act promptly, he was found negligent. Due to this negligence, he is to blame for himself and is not responsible for anyone. Everyone agreed with this opinion and praised Imam Sahib (ra).

(Sirat al-Nu'man: p. 57)

The phenomenon of changing brides

Saimiri (ra) has written that the Waki' (ra) has stated that Abu Hanifah (RA), Sufyan Thauri (ra), Mas'ar, Malik bin Moghul (ra), Ja'far bin Ziyad (ra), Ahmar and Hasan bin Saleh (ra) were invited to a feast. There was a gathering of Kufa's elites and dignitaries. Two sons of the owner married two daughters of another man. The man came nervously and spoke! We are in big

trouble. He said the bride accidentally changed in the house at night and spent the night with her husband's brother. Sufyan Thauri (ra) said that there is no problem. I believe Mahr is obligatory for both persons due to spending the night together. And the woman should return to her husband (i.e., the one with whom she was married). People listened to and liked Sufyan Thauri (ra). Imam Abu Hanifa (ra) remained silent. Masar (ra) said to them! What do you say about this? Sufyan Thauri (ra) said that nothing else will be said other than this. Imam Abu Hanifah (ra) said! Call both boys. So, they both came. Imam Sahib (ra) inquired from each of them separately. Do you like the woman you spent the night with? They both answered yes. He asked everyone the name of the woman who was married to you, who had gone to your brother. Both mentioned the girl's name and her father's name. Imam Sahib (ra) said to both of them that you have divorced them. So, both are divorced. Then, he recited the sermon and married each to the woman who stayed with him at night. He asked the father of the two boys to renew the feast.

Everyone was surprised to hear Abu Hanifah's (ra) fatwa. Mas'ar (ra) got up and kissed Imam Abu Hanifa's (ra) head and said you people blame me for loving Abu Hanifa (ra).

Peacock theft

Imam Abu Hanifa's (ra) neighbour's peacock was stolen. He complained to Imam Sahib (ra), and Imam Sahib (ra) asked him to keep quiet and not mention it to anyone. When the people gathered in the masjid for prayer the next day, Imam Sahib (ra) said that he should be ashamed of the one who stole his neighbour's peacock and then came to pray even though the peacock's feather was on his head. Hearing this, the man put his hand on his head. Imam Sahib (ra) said to this person, O So-and-so! You returned his peacock; he returned the stolen peacock.
(Al-Khairat al-Hasan)

Share in the legacy.

A woman came to the service of Imam Abu Hanifa (ra) and said that my brother had died. He has left six hundred dinars, but I have received only one dinar. Imam Abu Hanifa (ra) asked! Who has divided your inheritance? He noted that Dawood Tai (ra). Imam Abu Hanifa (ra) said, "There is only this much to share with you." Imam Abu Hanifa (ra) asked her! Has your brother left behind two daughters, a mother, a wife, twelve brothers, and one sister? She said! Absolutely. He said! Two-thirds means four hundred dinars for daughters, one-sixth means one hundred dinars for the mother, one-eighth means 75 for the wife, and the rest of the children two dinars each out of 25. There is a dinar for you.

Abu Bakr and Umar

Imam Abu Hanifa's (ra) grandson, Ismail bin Hammad (ra), says that there used to be a miller in our neighbourhood who was a very rude Shia. He once named one of his two mules Abu Bakr and the other Umar. It happened that after some time, one of them killed him by hitting his legs. When my grandfather Imam Abu Hanifa (ra) was informed about this, he said to the people present at the gathering that the mule that killed him must be the one he had named Umar. People went and investigated and found that it was indeed the same mule.

(Hayat Al Haywan)

Attack on the honour of Imam Azam (ra)

Abdul Rahman Safuri Shafi'i (ra) narrates that some scholars told him that once the envious of Imam Abu Hanifa (ra) sought to tarnish his fame and honour. With this intention, they gave something to a woman and convinced her to invite Abu Hanifa (ra) to his house at night, so that the people would see that he had dishonoured her.

So, at night, when the Imam was going towards the Jama Masjid to pray, that woman stood in front of him and said, "My husband is seriously ill, and he wants to make a will, and I am afraid." He may not die before the will is executed. Please come with me. So, Imam Sahib (ra) entered her house with her. She closed the

door and started shouting—the malicious people who were waiting arrived. Imam Sahib (ra) and this woman were arrested and taken to the ruler. The ruler ordered that both of them be imprisoned until sunrise. Imam Sahib (ra) started praying in the prison. This woman was ashamed that she made such a heinous accusation against a gentleman. She told Imam Sahib (ra) everything the envious had planned against him.

Imam Sahib (ra) told her to tell the Jailer I had necessary needs and would return soon. So, go to my wife and tell her everything that happened, and tell her to come to me at that time. Then go to your house on your way. This woman did so, and Imam Sahib's (ra) wife came to prison. When the sun rose, the ruler called the Imam and the woman. He asked the Imam how permissible it is to live alone with a strange woman. Imam Abu Hanifa (ra) said, "Call So-and-so man to me," that is, he called his father-in-law. When he came, he opened his wife's face and showed him. And asked who she is. He recognized his daughter and said that she was my daughter. I married her to Imam Abu Hanifa (ra). Hearing this, the ruler dismissed him with honour. In this way, Allah Ta'ala saved him from falling in the eyes of the people.

Recipe for withdrawal of trust

Once, before going on Hajj, a person entrusted something to someone and went on Hajj. When he returned and demanded that the man withdraw his trust, the man refused to give it. That person came straight to Imam Sahib (ra) and said that I had entrusted it to such and such a person before going on Hajj, but now he is refusing to return it. Imam Sahib (ra) told him not to mention this to anyone. So, Imam Sahib (ra) called the person who refused to place trust in him, took him to solitude, and said. In those days, some government officials came to me to ask who was qualified to serve as a Qazi; if I recommended him, they would be given the position. If you like, I will provide you with my name. He was willing to take the post with pleasure, but he started to refuse in front of Imam Sahib (ra). Imam Sahib (ra) dismissed him and told the questioner, "Now you would go to him, and he would return your trust." So, this person went to him again and asked him to restore the trust. He thought that, lest I should get a reputation for dishonesty and this position be taken away from me, he immediately restored my trust. Later, he came to Imam Sahib (ra) to inquire about the position, so Imam Sahib (ra) told him that this position was lower than his rank and that he would consider a higher position.

(Akhbar Abi Hanifah and Companions of Samari: p. 40)

Buried treasure found

It is narrated from Imam Abu Yusuf (ra) that a person came to the service of Imam Abu Hanifa (ra) and said that I had buried some wealth in the house. Now, I have forgotten the place where it was buried. Imam Sahib (ra) asked what I could do in this regard. Hearing this, the man started crying. Imam Sahib (ra) told his disciples to go to his house. That man came to his home with everyone. Imam Sahib (ra) said: Where do you sleep, and where do you keep your clothes? The man took him to a room. Imam Sahib (ra) told his disciples: "If this house belonged to your people and you had to bury something, where would you bury it?" One said here, the other said there, thus identifying five places. Imam Sahib (ra) was ordered to dig in these places. On searching in the third place, wealth came out. Imam Sahib (ra) thanked Allah for returning your property to this person.

(Aquod al-Juman: p. 257)

Tips for avoiding divorce

Imam Abu Hanifa (ra) married another woman besides the mother of his son Hammad (ra). When Hammad's mother found out, she insisted that he divorce his second wife and that she and Imam Sahib (ra) separate. Imam Sahib (ra) devised a plan that led Hammad's mother to believe that every new wife would be divorced, and she breathed a sigh of relief.

The incident happened when Imam Sahib (ra) told the second wife, Umme Hammad, that you should come to my house. I will be there and ask the question: When a person marries another woman, is it permissible for the first woman to leave her husband? Umme Hammad did not recognize her. According to the saying of Imam Sahib (ra), she came and asked the same question. Imam Sahib (ra) replied that it is not permissible for her to leave her husband. Hammad's mother was listening to these words. She said she would not live with me until I divorced my new wife. On this, Imam Sahib (ra) said that every wife of mine who is outside this house has divorced her three times. Umme Hammad was happy and asked Imam Sahib (ra) for forgiveness. Imam Sahib (ra) did not divorce his new wife because she was in his house at the time.

(Tazkirah al-Nu'man: p. 251)

A debate with a Roman minister

Caesar Rome once sent his Wazir to the Caliph Mansur to ask him to gather the scholars and nobles and answer his three questions satisfactorily. Otherwise, he would pay tribute to them.

Caliph Mansoor held a court and gathered scholars, including Imam Abu Hanifa (ra). Rumi sat on the ministerial pulpit and presented his questions. Various scholars gave their answers, but they were not satisfactory. In the end, Imam Abu Hanifa (ra) asked permission to answer.

Imam Abu Hanifa (ra) said to Rumi Wazir, "You are in the position of questioner, and I am Mujib (answerer)." Therefore, sitting on the pulpit is not the position of the questioner but of Mujib. Khalifa said that this is appropriate.

On this, the Wazir came down from the pulpit, and Imam Sahib (ra) sat in his place contentedly. The atmosphere of the meeting changed due to this dramatic situation.

Imam Abu Hanifa (ra) asked the Roman minister to present the question.

Roman Minister: My first question is, what was before Allah?

Imam Abu Hanifah: You know how to count one, two, three, four, five. Please tell me which number is before one.

Roman Minister: No number before one. This is the first.

Imam Abu Hanifah (ra): So, the simple arithmetical number "one" is such that no number can be imagined before it, so how can anything exist before Allah, who is, in reality, the only one?

Roman Minister: My second question is, which way is Allah's face?

Imam Abu Hanifah (ra): First, tell me which direction the lamp's light is directed.

Roman Minister: All around

Imam Abu Hanifa (ra): Now, think that the fire, which is a temporary light, when no specific direction can be determined for it, that its face is on such and such a side, then how can a particular direction be selected for this natural light, that is, Allah.

Roman Minister: My third question is, what is Allah doing now?

Imam Abu Hanifa (ra): At that time, he did one thing along with his other tasks: he took you down from the pulpit, made you stand before me, and made me sit on the pulpit instead of you.

The Roman minister became still and bowed his head. Caliph Mansoor and the congregation of scholars were surprised at the present answer and arguments of Imam Abu Hanifa (ra).
(Gulhaiy Rangbarg: p. 79, concerning Islamic Encyclopedia by Munshi Mahbub Alam)

The story of Imam Amish (ra) and his wife

Saeed bin Yahya (ra) narrates from his father that there was a heated argument between Imam Amish (ra) and his wife. This woman swore that she would not talk to her husband. Imam Amish (ra) also got angry and claimed that if he did not speak to me today, he would get a divorce. When the anger cooled down, Imam Amish (ra) felt sorry, and there was no way to escape this situation.

At night, he came to his disciple, Imam Abu Hanifa (ra), and apologized for arriving late. Imam Sahib said to leave the excuse and order how it happened. He explained the purpose of his visit and all the details of the matter. And he requested that you give a solution to get out of this problem. Imam Sahib (ra) called the muezzin of the masjid near the house and asked him to provide the Fajr call before dawn this morning. However, according to Shari'ah, the call to prayer should not be given before dawn.

But Imam Sahib (ra) adopted this method to save Imam Amish (ra) from divorce. When the muezzin gave the Fajr call before its time, Imam Amish's (ra) wife should have thought that morning had come and that the divorce had occurred, because the night had ended and the next day had begun. The wife said!

"الحمد للّٰہ الذی اراحنی منک یا سیئی الاخلاق"

All praises are only for the one who made me like you

relieve a stubborn person.

Imam Amish (ra) said that the morning did not come. May Allah have mercy on Imam Abu Hanifa (ra). He has indicated a perfect trick.

(Manaqib Abi Hanifah)

Imam Amish (ra) was a great Muhaddith. He was counted among the famous scholars. But he appeared at the door of his student and a jurist to ask about the problem. It was found that jurisprudence is essential for practicing the entire religion.

It has been said that

"The Muhadeseen are the scholars of the sayings of the Prophet ,ﷺ and the jurists are the scholars of the temperament of the Prophet ﷺ."

This is why all Muhadeseen follow one or the other Imam Mujtahid.

The solution to the problem of the Imam Abu Yusuf (ra)

Ubayd bin Ishaq (ra) narrated that Imam Abu Yusuf (ra) and his wife once disagreed. As a result, his wife became angry and stopped talking to him. Imam Yusuf (ra) was also angry and said he would get three divorces if he did not speak to me. Now, Imam Yusuf (ra) grew worried and tried to get his wife to talk to him. But she was utterly silent. Imam Yusuf (ra) was very depressed; he got up and went to Imam Abu Hanifa (ra). It was nighttime when he went to his house and knocked on the door. Imam Sahib began thinking about who might be there at that time.

When Imam Abu Hanifah (ra) saw Imam Yusuf (ra), Imam Yusuf (ra) started performing clarifications. Imam Azam (ra) said, "Leave it and tell me the problem." He narrated the whole story. Imam Abu Hanifa (ra) said that there is an easy solution. Imam Sahib (ra) brought a lamp and a gorgeous dress perfumed with perfume. He put that dress on Imam Abu Yusuf (ra), put perfume on his body, and said, "Now go home and tell your wife that if you do not talk to me, do you think I will not find any other wife besides you?"

When Imam Abu Yusuf's (ra) wife saw his splendid dress and the perfumes smelling from his side, it was assumed that he had come to prepare for another marriage. So, he immediately spoke up and said, O Sartaj! It is like this. (i.e., started talking to him). In this way, Imam Abu Yusuf (ra) was freed from his oath with the help of his teacher, Imam Abu Hanifa (ra).
(Manaqib Abi Hanifah)

Beneficiary's will

Ubaid bin Ishaq (ra) narrates that during the time of Imam Abu Hanifa (ra), a man was near death. He wanted to make a will, called a person he knew, gave him a bag worth a thousand dinars, told him to keep it safe, and said to give it to whomever he liked from the bag when my child is grown. When the child became an adult, the man gave him an empty bag, kept the dinar himself, and said that your father had made a will like this: when your child became an adult, you should give him whatever you liked from this bag. So, I like this bag for you. The child, amazed at the man's cleverness, was at a loss as to what to do. He asked the scholars for a solution to the problem, and they said he could do it according to your father's will. During this time, he appeared in the Imam Abu Hanifa (ra) service and narrated the story. Imam Sahib (ra) said: "Your father has made a will in secret." Your father is sage. Imam Sahib (ra) called this person and told him that the deceased had said, "Whatever you like from me, give it to my son." He said yes! That is how he ordered me.

Imam Sahib (ra) said! Now you like dinar and do not like an empty bag. Therefore, what you want should be given to his son in accordance with his will. Because you don't like the bag and you like dinars. So, give him dinars and keep the bag with you. In this way, Imam Sahib (ra) gave this young man his right (Dinar).
(Manaqib Abi Hanifah)

Vision of Imam Azam Abu Hanifa (ra)

Imam Abu Yusuf's (ra) father died in his childhood. His mother took him to a washerman for employment. But he was very fond of reading, so he started sitting in the circle of Imam Abu Hanifa (ra). When the mother found out, she forbade him from attending school. Because of his intelligence and passion, Imam Abu Hanifa (ra) paid him particular attention. When he arrived at Dars after several days, Imam Sahib (ra) asked why he was absent. He narrated the whole incident. Imam Abu Hanifa (ra) called him after the lesson and handed him a bag containing one hundred dirhams. And he said, "Meet your expense with it and tell me when it is finished." Imam Abu Yusuf (ra) says that after that, I never had the chance to tell Imam Sahib (ra) that the dirhams in the bag had run out. Imam Sahib (ra) would give more money whenever the money started running out, as he got inspired to finish.

His mother used to say that no matter how long this process continued, he should learn some skills to make a living. Once, he told Imam Abu Hanifa (ra) that this child was an orphan. I want him to learn something and become worthy of earning. You are requested to prevent him from coming to Dars. Imam Abu Hanifah (ra) replied, "he is learning to eat Faludah in pistachio oil." His mother took it as a joke and left.

Imam Abu Yusuf (ra) says! Thanks to this knowledge, Allah granted me the status of Qazi Al-Qadah (Chief Justice). I used to eat with the Khalifa at Harun Rashid's table. Once, I was sitting next to Haroon Rasheed when he offered me a bowl and said that this

is an extraordinary thing that is made for us sometimes. I asked! Amir al-Mominin! What's this? He said that it is Faludah made in pistachio oil. Hearing this, I was shocked and laughed. When Haroon Rasheed asked why I laughed, I told him the whole story. He was also surprised and spoke.

"May Allah have mercy on Imam Abu Hanifah (ra). He used to see things with the eye of his intellect that cannot be seen with the eyes of the head."
(Tarikh-e-Baghdad 14 / 245)

Imam Abu Yusuf (ra) says! Once, I had to leave Kufa for some work. A person asked me a question: if a wine jar breaks on the banks of the Euphrates River and a person is performing ablution facing the direction the water flows, what will happen to that person's ablution? He says that I had no answer to his question. I told my servant, "Let's leave the city where there is no answer to the problem and no guide." So, he came to Kufa and explained the situation in the service of Imam Azam (ra). He said! The answer is straightforward. If the flowing water smells of alcohol and the taste has also changed, ablution is not permissible. Otherwise, there is no problem.

Shareek Nakhai (ra) says that Imam Abu Hanifa (ra) used to be silent most of the time. He used to worry mostly. He used to talk less with people. This is clear proof that he had inner knowledge. He was busy in religious campaigns—the person who attains silence and asceticism gains perfect knowledge. If we explain its merits and virtues, it will be too long. He was a scholar, a pious person, an ascetic, a worshiper, and

an Imam of the sciences of Shariat. Although we have not taken any narration from him in our book, we are blessed with his high status and abundant knowledge by mentioning him in the magazine.

Pointing out the mistake of Qazi

Qazi Ibn Abi Laila of Kufa was leaving the court one day when he saw a madwoman arguing with someone. During the conversation, he called that person "O adulterer and son of an adulteress." Qazi ordered the arrest of this woman. In the court, it was decided against her that this woman should be made to stand in the masjid and be beaten twice Hadd. When this matter reached Imam Azam (ra), he said! Ibn Abi Laila made several mistakes in this decision and reported this to Qazi Ibn Abi Laila. Qazi Sahib again held the court. Imam Sahib (ra) said in the court that your judgment is against the court's constitution. A statute of limitations was issued to the man's parents for abuse, even though the plaintiff should not be the man, but his parents. Two Hadds are enforced simultaneously, although two Hadds are not enforced simultaneously. The Hadd was established by standing the woman, although the Hadd cannot be implemented by standing the woman. Hadd cannot be set on a mad woman because she is mentally deficient. A Hadd was established in the masjid, although a Hadd cannot be found in the masjid. Ali bin Isa (ra) says that all people were surprised by the jurisprudential insight of Imam Azam (ra).

Compliance is suitable for the right.

Abu al-Abbas Tusi was one of the opponents of Imam Azam (ra). Imam (a) knew his thoughts. One day, Imam Abu Hanifa (ra) was sitting in the court of Caliph Abu Jafar al-Mansur, and many people were present. Tusi said that today, I will kill Abu Hanifa (ra). He addressed Imam Sahib (ra). Amirul Momineen sometimes orders one of us to kill someone, and we do not know whether he is guilty or not. In such a case, should we obey the order of the Khalifa or not? Imam Azam (ra) said! O Abu al-Abbas! Amir al-Mominin enjoins truth or falsehood. He forcedly noted that on the right. You told me how to ask in a way that's truthful. Tusi wanted to trap Imam Sahib (ra). His present response has itself fallen into this trap.

Dialogue with bad religion

There used to be an old Rafidhi Shia in Kufa who used to insult and taunt Imam-e-Azam (ra) all the time. He was popularly known as "Shaitan al-Taq." He was very talkative and had a lot to say. One day, Imam-e-Azam (ra) entered the Salon, and Rafidhi reached and said to him. Abu Hanifa! Your teacher died, so we got rid of him. (One month had passed since the death of Hazrat Hammad Ra) Imam Sahib (ra) said! Our teacher keeps breaking, but your teacher will live forever. Because Allah Ta'ala has given him respite by calling him " مِنَ الْمُنْظَرِيْن ". He will not die until the Day of Resurrection, i.e., Satan.

Debate Qiraat Khalaf al-Imam

Once, people gathered to discuss the issue of Qiraat Khalaf-ul-Imam with the Imam Sahib (ra). Imam Sahib (ra) asked how I could talk alone with so many people. It would be best if you chose someone from this congregation to sponsor this service on behalf of everyone, and his speech should be considered the whole congregation's speech.

People accepted this. Imam Sahib (ra) said! If you admit it, the debate is over. Just as you have made one person the authority of discussion, in the same way, the imam is the guarantor of recitation on behalf of all the worshipers. (Sirat al-Nu'man p. 70)

This does not mean that Imam Sahib (ra) settled a Shariah issue only with rational argument. Instead, in reality, he has interpreted this hadith, which Imam Sahib (ra) himself transmitted to the Messenger of Allah ﷺ with a valid chain of transmission.

من صلى خلف الامام فقراءة الامام قرأة

Whoever prays behind the Imam, then the Imam's recitation is his recitation.

(Sunnan al-Bayhaqi 2/112, No. 3011, Al-Mautah La-Imam Muhammad 1/194 No. 117)

Who is the most potent companion?

Imam Abu Hanifah (ra) was staying in the masjid of Kufa when a Rafidi Shia, known as "Shaitan al-Taq," approached him and began questioning him. Abu Hanifa! Who is the most influential person among all people? The Imam said! Hazrat Ali (ra) is in our belief, and Hazrat Abu Bakr (ra) is in your belief.

Rafidhi noted that this is the opposite. He said that this is not a false statement but a true statement. I call Hazrat Ali (R.A.) brave because he accepted Hazrat Abu Bakr (R.A.) as the rightful caliph and pledged allegiance to him. You Shias say that Hazrat Ali (RA) was on the right, yet you also say that Hazrat Abu Bakr (RA) took away the right from him. Hazrat Ali (RA) did not have enough power to take his right from him.

Thus, according to you, Hazrat Abu Bakr (RA) was more powerful than Hazrat Ali (RA). Rafidhi was shocked to hear your answer and slipped away from the masjid.

The wisdom of the answer

One day, Imam Abu Hanifa (ra) was leaving Kufa with his companions when, fortuitously, he met Qazi Ibn Abi Laila on the way. He greeted and began walking alongside Imam Abu Hanifah (ra). When these people reached a garden, they heard the singing of some infamous women. When the women saw them, they became silent. Hazrat Abu Hanifa (ra) said! " احسنتن " (You made me happy). Qazi Ibn Abi Laila remembered these words of Imam Sahib (ra) so that he would not be embarrassed in a gathering to embarrass him.

Imam Abu Hanifa (ra) was called to testify in court one day. Imam Sahib (ra) filed written testimony in the court, which was rejected by Qazi Ibn Abi Laila, and said that he had told " احسنتن" (you have made me happy) to the women who were playing songs and praised these prostitutes' women. Imam Sahib (ra) discovered! When did I say "احسنتن" to her, when she was singing, or when she stopped singing and became quiet? Qazi Ibn Abi Laila noted that when she became silent. Imam Abu Hanifa (ra) said! Allahu Akbar! I told them "احسنتن" for their silence and for stopping singing, not for their singing. Upon hearing this, Qazi Ibn Abi Laila silently accepted his testimony.

The saying of Imam Abu Hanifah (ra) about Raffa-Yadain

Once, there was a conversation between Imam Abu Hanifa (ra) and Imam Uzai (ra). And this academic conversation was happening in front of scholars and readers. Imam Uzai (ra) said! After all, why don't you do Raffa-Yadain while going into Rukku and getting up? Imam Azam (ra) said! In this regard, there is no hadith narrated from the Messenger of Allah ﷺ. Imam Uzai (ra) said! How can you say that no sahih hadith has been transmitted, even though Salim told Zuhri, and his father, Abdullah bin Umar, narrated from Salim that when the Messenger of Allah ﷺ started the prayer, he went into the bow and rose from the bow? He used to do Raffa-Yadain at the time.

Imam Abu Hanifa (ra) said! Hammad from us, Ibrahim from him, and Alqamah and Aswad from him narrated the action of the Holy Prophet ﷺ on the authority of Abdullah bin Masoud (RA) that he used to perform Raffa-Yadain only at the beginning of the prayer and did not do it afterward. Imam Uzai (ra) said! I am narrating the hadith of Zuhri ibn Salim ibn Umar, and you are presenting the narration of Hammad ibn Ibrahim.

Imam Abu Hanifa (ra) said! Hammad is a jurist more than Zahri, and Ibrahim is more than Salim. Alqamah is also not inferior to Ibn Umar in jurisprudence, even though Ibn Umar (RA) has the honour of companionship. Aswad is also a virtuous saint, and Abdullah is Abdullah. (The narration of this story by Shaykh Ahmad Ali Al-Sharan Fori in Al-Bukhari: 1/102)

Debates with Kharjees

Hammad bin Abu Hanifah (ra) says that when the news of my father Imam Abu Hanifah's (ra) knowledge reached the Khawarij, they found out that he did not issue a fatwa of disbelief on the people of the Qibla because of the Nasaq, then seventy of his men came as a delegation. He came to Imam Sahib (ra). At that time, there was a large crowd and no seats available. The Kharjees shouted and said! We are one nation; you tell your people to allow us to come closer for the meeting.

When these people came near Imam Azam (ra), they all took out their swords from their sheaths and said you are the enemy of this Ummah; you are the devil of this Ummah. To us, it is better to kill a lone person like you than to kill seventy men, but we will not be cruel when we kill.

Imam Sahib (ra) said that you want to give me justice. If this is true, sheathe your swords first. They asked why we should keep them in sheaths. We have come to dye them with your blood. Imam Abu Hanifa (ra) said! Let's go! You ask your question. They said that two funerals arrived at the door of the masjid, one of a person who died after being drunk. The other is the corpse of a woman who has committed adultery and has a forbidden child in her womb. He committed suicide to escape the shame. Will you read his funeral prayer? Imam Sahib (ra) asked? Were they both dead Jews? They said! No. Said! Were they Christians? Said no. Said! Were they Magus? Said no. So, he said, what religion and what religion did they belong to? They told

about the faith you profess: that there is no god but Allah, and that Hazrat Muhammad ﷺ is the servant and messenger of Allah.

Imam Sahib (ra) said! We are testifying that he was a member of the Nation of Islam. Tell me whether their faith was a third, quarter, or fifth. They said that there is no amount of faith. You got it. Strangely, you admit that they were a believer and then ask whether their funeral prayer should be offered or not. They sighed and said our question was whether they were heavenly or hellish.

He said that when you confess you are a believer, yet you do not refrain from asking questions, listen! I will tell them what Hazrat Ibrahim (AS) said about his people who had committed crimes.

رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِيْ فَاِنَّهٗ مِنِّيْ ۚ وَمَنْ

عَصَانِيْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ ﴿٣٦﴾

(Surah Ibrahim: 36)

"O, my Lord! They have indeed led many astray. But whoso follows me, he verily is of me. And whoso disobeys me, - still You are indeed Oft-Forgiving, Most Merciful. (36)

اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ۚ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ﴿١١٨﴾

(Surat al-Maidah: 118)

"If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise."

I will deal with them according to the decree of Hazrat Nuh (AS). He said!

قَالُوْٓا اَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْاَرْذَلُوْنَ ﴿۱۱۱﴾ قَالَ وَمَا عِلْمِیْ بِمَا كَانُوْا یَعْمَلُوْنَ ﴿۱۱۲﴾ اِنْ حِسَابُهُمْ اِلَّا عَلٰی رَبِّیْ لَوْ تَشْعُرُوْنَ ﴿۱۱۳﴾ وَمَآ اَنَا بِطَارِدِ الْمُؤْمِنِیْنَ ﴿۱۱۴﴾ اِنْ اَنَا اِلَّا نَذِیْرٌ مُّبِیْنٌ ﴿۱۱۵﴾

(Surah al-Shura: 111 - 115)

They said: "Shall we believe in you when the meanest (of the people) follow you?" (111) He said: "And what knowledge have I of what they used to do? (112) "Their account is only with my Lord if you could know. (113) "And I am not going to drive away the believers. (114) I am only a plain warner." (115)

In front of these strong arguments of Imam Abu Hanifa (ra), the Khawarij surrendered and declared in the Majlis that today, we announce our aversion to all the false ideas and corrupt ideas we have been following until now. We accept Islam in the light of your ideas.

Conversation with Hazrat Qatada (ra)

When Hazrat Qatadah (ra) arrived in Kufa, the people organized a teaching session, and a huge gathering attended. Imam Abu Hanifa (ra) also came there. Qatadah (ra) asked Imam Sahib (ra) to ask me a question of jurisprudence. Imam Sahib (ra) stood up and said! O Abu Al-Khattab! If a person goes on a journey and there is no news of him, what is your opinion about his wife? He said that he should wait for four years. If her husband returns, it is better; otherwise, she should marry another man. Imam Sahib (ra) asked whether his wife had remarried, and after four years, her husband returned and told her! O, adulteress! Why did you get married while I was still alive? Then her second husband should say, O adulterer! Why did you get married while your husband stood before you? What should this woman do? Who will be cursed, and who will swear with whom?

Qatada (ra) said! Has this happened? Imam Sahib (ra) said! No! However, scholars should be prepared in advance to avoid delays.

Hearing this, Qatada (ra) said! Leave these issues and ask me about the interpretation of any verse of the Quran. Imam Sahib (ra) then stood up and spoke!

Allah Almighty says!

قَالَ الَّذِیۡ عِنۡدَهٗ عِلۡمٌ مِّنَ الۡکِتٰبِ اَنَا اٰتِیۡکَ بِهٖ قَبۡلَ اَنۡ یَّرۡتَدَّ اِلَیۡکَ طَرۡفُکَ ؕ

فَلَمَّا رَاٰهُ مُسْتَقِرًّا عِنْدَهٗ قَالَ هٰذَا مِنْ فَضْلِ رَبِّیْ ۫ لِیَبْلُوَنِیْۤ ءَاَشْكُرُ اَمْ اَكْفُرُ ؕ

وَمَنْ شَكَرَ فَاِنَّمَا یَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ رَبِّیْ غَنِیٌّ كَرِیْمٌ ﴿۴۰﴾

(Surat al-Namal. 40)

One with whom was knowledge of the Scripture said, "I will bring it to you within the twinkling of an eye!"

Then, when he [Suleiman (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is truly grateful is for (the good of) his self, and whoever is ungrateful, (he is ungrateful only for the loss of his self). Certainly! My Lord is Rich (Free of all wants), Bountiful." (40)

Imam Sahib (ra) asked! Who is meant in this verse? Qatada (ra) said! Asif bin Barkhia (RA), who knew Ism-e-Azam. Imam Sahib (ra) asked! Did Hazrat Solomon (AS) know the Ism-e-Azam? Said! No. Imam Sahib (ra) said that in the court of a Prophet, does one of his ummah have more knowledge of the Book than him? Hearing this, Qatada's (ra) mood worsened, and they spoke! Ask me about Ilm al-Kalam.

Imam Sahib (ra) then stood up and said! Are you a believer? He spoke! In-sha-Allah! I am a believer. Imam Sahib (ra) asked! Why did you say In-sha-Allah? Iman is the name of belief. He said in response! Hazrat Ibrahim (AS) said. The verse

وَالَّذِیۡۤ اَطۡمَعُ اَنۡ یَّغۡفِرَ لِیۡ خَطِیۡٓـَٔتِیۡ یَوۡمَ الدِّیۡنِ ﴿۸۲﴾

(Surah Al-Shura - 82)

"And Who, I hope, will forgive me my faults on the Day of Recompense (the Day of Resurrection),"

Imam Abu Hanifa (ra) said! When Allah Almighty said to Hazrat Ibrahim (AS)! "اولم تؤمن" (Do you not believe in this), then he replied, "Bala" (Yes, I am a believer). Why did you not imitate this saying of Hazrat Ibrahim (AS)? Qatada (ra) did not respond to this and left the assembly.

Commentary on the verse

Once, Imam Abu Hanifah (ra) came to Imam Ata bin Ibn Rabah (ra) and asked about this verse.

فَاسْتَجَبْنَا لَهٗ فَكَشَفْنَا مَا بِهٖ مِنْ ضُرٍّ وَّاٰتَيْنٰهُ اَهْلَهٗ وَ مِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنْ

عِنْدِنَا وَذِكْرٰى لِلْعٰبِدِيْنَ ﴿۸۴﴾

(Surat al-Anbiya: 84)

So, We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them as a mercy from Ourselves and a Reminder for all who worship Us. (84)

What is the meaning of this? Ata bin Ibn Rabah (ra) said! Allah Almighty returned Hazrat Ayyub (AS) to his family and gave him more children.

Imam Azam (ra) asked! Does Allah Ta'ala grant His Prophet children who are not from his back? On this, he said! May Allah bless you. What do you know about this? Imam Sahib (ra) said! In my opinion, the meaning of this verse is that Allah Ta'ala returned to Hazrat Ayyub (AS) his wife and children, who are his biological children, and at the same time rewarded him with the same reward as his children. Hazrat Ata (ra) said! This is the best interpretation.

Anthropology

Imam Sahib (ra) was staying at a place when a man passed in front of him. Imam Sahib (ra) said, " I think this person is a traveller and a stranger. When that person went a little farther, Imam Sahib (ra) said that there was something sweet on his sleeve. When he went a little further, Imam Sahib (ra) said that it teaches children. Imam Sahib's (ra) disciples followed him. They found out that he was a traveller and a stranger here. He has a raisin in his sleeve and teaches children.

The disciples returned and asked Imam Sahib (ra) how they learned all these things. Imam (ra) said! I saw this person looking left and right like a traveller and a stranger. I saw flies coming on his sleeve, so I understood that he had something sweet in his sleeve. I saw that he was looking at the little children, so I understood he was their teacher and educator.

(Manaqib Abi Hanifah Al-Mawafiq: p. 1/163)

Character and morals of Imam Azam Abu Hanifa (ra)

Imam Azam Abu Hanifa (ra) was of medium height, handsome, well-spoken, and sweet-spoken. His speech was eloquent and clear.

Abu Naeem (ra) says that Imam Azam's (ra) face was good, his clothes and fragrance were good, and his assembly was exemplary. He was very kind and a great friend.

Umar bin Hammad (ra) says that he was beautiful and well-dressed, used perfume a lot, and when he came from the front or left the house, his scent would reach him before he arrived.
(Khatib Baghdadi, Volume 13, page 330)

Hazrat Abdullah bin Mubarak (ra) said to Hazrat Sufyan Thauri (ra)! Imam Abu Hanifa (ra) was far from backbiting. I never heard that he backbitten any of his opponents. Hazrat Sufyan Thori (ra) said! By Allah! He was very wise; he did not want to impose on his virtues any action that would destroy his virtues.

Hazrat Shriek (ra) said! Imam Abu Hanifah (ra) was quiet, wise, intelligent, less argumentative, and less talkative.

Hazrat Zamora (ra) says that Abu Hanifah (ra) was truthful; he never mentioned anyone evil. When he was told that people object to you and you do not object to anyone, he said! This is the grace of Allah, the Almighty, to whom He wills.

Once, Caliph Harun Rashid said to Imam Abu Yusuf (ra)! Describe the attributes of Imam Abu Hanifa (ra). He said! O Commander of the Faithful! Allah Almighty says!

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴿۱۸﴾

(Surah Q. 18)

Not a word does he (or she) utter, but there is a watcher by him ready (to record it).

After that, he said!

"My knowledge about him is that Imam Abu Hanifa (ra) strictly abstained from the forbidden things." He would not have said anything about religion without his knowledge. He considered it necessary to obey Allah Ta'ala and not disobey Him. He lived isolated from the worldly people of his time. He does not think of equality in worldly honour. Mostly, he was silent. He always used to think about scientific matters. He was not vain. When a problem was asked of him, if he knew the answer, he would give it; if he did not, he would use Qiyas and follow it. Save his soul and religion. He used to spend a lot on knowledge and wealth. He was indifferent to all people except himself. He was never inclined towards greed. He lived far away from backbiting. He did not remember anyone except goodness.

Harun Rasheed heard this and said! These are the morals of the good.

(Al-Khairat Al-Hasan fi Manaqib Imam Abi Hanifah Al-Nu'man p. 142)

Imam Zafr (ra) says! I had the privilege of serving for over 20 years in the service of Imam Azam (ra). I have never seen a more benevolent, compassionate person than Imam Abu Hanifa (ra). He wanted scholars with all his heart and soul. His days and nights were devoted to the remembrance of Allah Ta'ala. The whole day was spent teaching. Write answers to Masail from outside. People would come to his service, and he would guide those who found the problems. When he was in the majlis, it was for teaching; when he went out, he would be engaged in visiting the sick, attending funerals, serving the poor, informing relatives, and taking care of visitors' needs. He used to spend the night in worship and beautifully recite the Holy Quran. These routines continued throughout life until he passed away.

(Manaqib Lal-Mawafiq p. 400)

Hazrat Dawood Tai (ra) says! I was in the service of Imam Abu Hanifa (ra) for twenty years. I did not see him bare-headed or spread-footed in solitude during this period. Once I asked him! Respected teacher! If you spread your feet in private, what is the harm in that? He said! Observance of manners in solitude is better and more critical than in public.

(Hadaiq Al Hanifa: p. 72)

Imam Abu Yusuf (ra) said! Allah Ta'ala had adorned Imam Abu Hanifah (ra) with knowledge and action, generosity and sacrifice, and other Quranic morals.
(Al-Khairat al-Hasan p. 136)

Maani bin Imran Mosuli (ra) says that Imam Abu Hanifa (ra) had ten such qualities that if anyone had one, he would be the nation's leader and lead his country.

1) Abstinence

2) Truth

3) Jurisprudence

4) Sorrow of people

5) Always focus on something profitable

6) Be quiet often

7) Accuracy

8) Helping the afflicted

9) kindheartedness

10) Right consideration

(Al-Aquod al-Jumman: p. 275)

The life of Imam Abu Hanifa (ra) was distinguished among his contemporaries. He was superior to them in every academic and practical respect. The achievements of Imam Sahib (ra), especially in jurisprudential services, are of individual status. Imam Sahib's (ra) morals and habits, worship and austerity, fear of Allah, generosity, honest business qualities, and extraordinary skill in the art of Hadith are all the distinctions that elevate him above others. This is acknowledged by followers of Hanafi jurisprudence and by the imams of other schools of jurisprudence.

Allama Muhammad bin Yusuf Salehi Damascene Shafi'i (ra) has mentioned the following eleven characteristics of Imam Sahib (ra) in "Aquod Al Jumman."

1) Imam Sahib (ra) was born when many Companions were alive. This was the era that the blessed tongue of the Prophet ﷺ called the era of good.

2) Imam Sahib (ra) had the privilege of visiting and narrating some of the Companions of the Prophet (ﷺ) so that everyone has the honour of Tabeyien.

3) Imam Sahib (ra), during the time of the Tabeyien and the lifetime of the great imams, got the opportunity to perform the service of Ijtihad and Iftah, which is a matter of great honour.

4) Great imams of jurisprudence and hadith have narrated narrations from him. This is also a matter of great virtue for you.

5) He got religious knowledge from four thousand teachers.

6) He got such high-level disciples which other Imams did not get. In which every student was the sun and the moon in their place. Like Imam Abu Yusuf (ra), Imam Muhammad (ra), Imam Zafr (ra), etc.

7) Imam Azam (ra) is the first to accomplish the remarkable feat of editing Fiqh and Fatawah. He organized the Masail into chapters and explained the details and problems. In this regard, the Ummah-e-Muslimah will remain his fervent prayer until the Day of

Judgment, and this excellent service will continue to be a reason for his elevation.

8) The jurisprudence of Imam Sahib (ra) spread all over the world. The overwhelming majority followed him, especially in every subcontinent (Pakistan, India), Russia, China, and Burma, and this process continues to this day.

9) He used to meet his own and his relatives' needs with his earnings and did not need government grants and assistance. (Rather disliked their help)

10) His death (martyrdom) took place in a state of extreme oppression due to poison in prostration.

11) His devotion, purity, and abundance of worship distinguished him from others.

(Al-Aquod Al-Jumman: p. 173-190)

Imam Abu Hanifah's (ra) respect and love for his mother

Imam Abu Hanifa's (ra) father died in his childhood. Mother lived for a long time, and Imam Sahib (ra) had ample opportunity to serve her. She was a skeptic of the idea that women have a particular temperament. She was very devoted to sermons and stories. "Amr bin Zarr" was a famous preacher in Kufa. Imam Sahib's (ra) mother had a special devotion to him. If there were any problems, she would order Imam Sahib (ra) to ask Amr bin Zarr to come. Imam Sahib (ra) would go to him and ask about the problem in compliance with his command. He used to excuse what tongue I can open in front of you. Imam Sahib (ra) said, "This is the mother's order." It often happened that Amr could not find the answer to the problem. He would ask Imam Sahib (ra) to tell me, and I would repeat it to you.

Sometimes, she insisted that I go to him and ask about the problem. Mother would ride a mule, and Imam Sahib (ra) would walk along. She would explain the problem herself and hear the answer with her ears. Then, she would feel comforted. Once, he asked Imam Sahib (ra) about a problem, and Imam Sahib (ra) told him. He said, "You don't have a Sanad." If Zarqa Waiz confirms it, I will get credibility. Imam Sahib took her to Zarqa and narrated the situation. Zarqa said, " You know more than I, so why don't you tell me? Imam Sahib (ra) said that I had told her this. Zarqa said! Right. Hearing this, she was satisfied and returned home.
(Sirat al-Nu'man, p. 63)

When the Abbasid Caliph wanted to appoint Imam Azam (ra) as the Chief Justice, he refused. He was put in jail for that. The executioner would take him out of prison daily, flog him in front of the people, and force him to accept this position. He kept on lashing out and denying it. One day, he cried while eating. When asked the reason, he said! I did not cry because of my pain; I remembered how sad my mother would be at my separation. Another narration has it that when my mother sees my bloody face, how low she will be.

He used to say that I give twenty dirhams in charity every Friday for my parents' reward, and I have taken a vow to do so. Ten dirhams for the father and 10 dirhams for the mother. Apart from these fixed dirhams, he used to give charity to his parents among the poor and needy.

(Manaqib Lal-Mawafiq)

Truthfulness and boldness of Imam Abu Hanifa (ra)

Imam Abu Hanifah (ra) always tried to understand the truth by rising above his thoughts. He was not oblivious to the fact that another name for knowledge of religion is ruling in jurisprudence. He followed the truth and argued with it in debates; if the opponent spoke it, he would accept it without hesitation. He did not stick to his opinion and was above all doubts. He used to say that if my opinion was right in my own mind and I considered it, and someone offered a better argument, I should accept it.

Imam Azam (ra) was against accepting gifts and offerings from nobles and officials, and did not accept them because one who is kind to someone stops speaking the truth against him. According to the person! "Whoever gets benefit from someone, bashful from his benefactor." Imam-e-Azam (ra) was the bearer of truthfulness and boldness, so he never accepted a gift or offering from a worldly person.

Khalid bin Abdullah, the governor of the Banu Umayyad period, sat on the pulpit for the Friday sermon, and he was so engrossed in the speech that the time for Zuhr had arrived, and the time for Asr was very close. Imam Azam (ra) threw pebbles at the governor and spoke! "As-salat-as-salat" prayer was offered, but he was arrested for this insolence. The governor asked! Why did you do that? He spoke! Prayer does not wait for anyone. You have more right to follow the rules of Allah's Book and Shariat. What will happen to the people if you continue to violate it?

(Manaqib Lal-Mawafiq p. 131)

Once, there was some grudge between Caliph Abu Jafar al-Mansur and his wife. The woman complained that the Khalifa did not do justice. Mansoor said to appoint someone as a judge. The wife took the name of Imam Sahib (ra). At that time, Imam Sahib (ra) was called. The women sat near the curtain to listen with their ears to whatever decision Imam Sahib (ra) made.

Mansoor asked! According to Shariat, how many marriages can a man have? Imam Sahib said! Four

Mansoor turned to his wife and spoke.
A voice came from the curtain. Yes heard

Imam Sahib (ra) addressed Mansoor and said! But this permission is for a person who can do justice. Otherwise, it is not right to have more than one marriage. Allah Almighty says!

وان خفتم الا تعدلوا فواحدة

If you fear being unable to do justice between wives, keep only one woman in marriage.

Hearing this, Mansoor became silent.
When the Imam Abu Hanifa (ra) came home, a servant came with a bag of fifty thousand dirhams, saying that the lady had sent a vow and said that your maidservant greets you and is very grateful for your truthfulness.

Imam Sahib (ra) returned the money and told the servant to go and tell the lady that I did not say what I said for any purpose, but it was my duty.
(Sirat al-Nu'man, p. 58)

Refusal to accept the position

Ubaidullah Amr al-Raqqi (ra) says that when Ibn Abi Habira asked Imam Abu Hanifa (ra) to become the judge of Kufa, he refused.

Khatib Baghdadi (ra) says that he gave him one hundred and ten lashes. Ten lashes were given daily, but he kept refusing. Imam Sahib (ra) says that the grief of my mother's separation is more than these lashes. Imam Ahmed bin Hanbal (ra) used to cry whenever he mentioned these whips of Imam Azam (ra). While in the issue of Khalq-e-Qur'an, he was lashed.
(History of Baghdad)

Salehi (ra) has written in his book "Aquod al-Jumman" that Ibn Habira twice ordered Imam Sahib (ra) to be flogged. Once, when he wanted to make him the guardian of Baitul-Mal, and another time, when he tried to give him the post of Qazi-Qadah of Kufa, he refused.

Caliph Abu Jafar al-Mansur forced Imam Azam (ra) to become the Qazi of Baghdad. He excused himself, refused to accept the post, and swore the Caliph would not dare ask him again. Imam Sahib (ra) was imprisoned in 146AH. At that time, Baghdad became the center of science and art because it was the capital. The fame of Imam Sahib (ra) also spread far and wide. During his imprisonment, his influence and popularity increased rather than diminished. He also influenced the Caliph. He continued teaching in prison. Many people learned from him in prison. Some of Imam Abu

Hanifa's (ra) enemies secretly convinced the Caliph that Imam Sahib (ra) had instigated Ibrahim bin Abdullah bin Hasan bin Hasan bin Ali (ra) to rebel against the Abbasid Caliphate and had also provided financial assistance to him. Due to these reasons, the Caliph was in danger. He poisoned him unawares. When he felt the effect of the poison, he prostrated and died in that state.

A trick to avoid the appointment

Muhammad bin Yahya al-Qasri (ra) says that Caliph Abu Jafar al-Mansur called Imam Abu Hanifa (ra), Sufyan Thauri (ra), Masar bin Qadam (ra) and Shriek Nakhai (ra) to entrust them with the post of Qazi Qadah.

Imam Abu Hanifah (ra) said, " Let me tell you what will happen. He said! In my case, I will be saved by trickery. Mas'ar (ra) will create such a situation that the Caliph will think he is a madman and will also be saved. And Sufyan (ra), he will run away. However, Sharick (ra) will suffer from it. So, when all these appeared before Caliph Mansoor, Imam-e-Azam Abu Hanifa (ra) said. I am a follower of Arabs, and I am not from Arabs. The Arabs would not like to have a non-Arab judge appointed over them. The second thing is that I do not have the capacity for this position. So, if my statement is true, I am not eligible for this position. And if I am a liar, then it is not permissible for you to appoint a false person as ruler over the lives and property of Muslims. When the Caliph's man came to Imam Sufyan Thauri

(ra), he said, "Stay here. I have finished a task." He began to wait. Imam Sufyan Thauri (ra) went out and got on a boat after reaching the river and asked the sailor to take me across the ship; otherwise, I would be slaughtered. He reasoned with this statement of the Messenger of Allah ﷺ!

من جعل قاضيا فقد ذبح بغير سكين

Whoever was appointed to the post of Qadah was slaughtered without a knife

The sailor hid him under a sack and took him across.

When Imam Mas'ar (ra) appeared before the Caliph, he said, "Show me your hand so that I may see the condition of you, your family, and your animals." The Caliph said, "Take him out, he seems crazy." However, the Sharik (ra) could not make any excuses, and he was promoted to the post of Qazi.

Ibn Khalqan (ra) writes in his "History of Ibn Khalqan" that Imam Azam Abu Hanifah (ra) was a practical scholar, ascetic, pious, and a person who always supplicated before Allah. When Mansoor wanted to appoint him to the post, he refused. The Caliph swore that I would do so. Imam-e-Azam Abu Hanifah (ra) declared I would never accept this position.

Rabi bin Yunus Hajib Athari (ra) said that Ameer-ul Momineen had taken an oath, then Imam Azam Abu Hanifah (ra) replied! Amir-ul-Momineen has more authority than I to pay expiation. He said! Fear Allah! Entrust these trusts to those who fear Allah. As for my case, if I can't control myself even in happiness, how

can I hold myself in anger? Many among the Caliph's Companions can do this better for him. I don't have that ability. Khalifa said! You tell a lie. You have the potential for it. He replied that you decided on your own. It is not permissible to appoint a false person to a trust post.

Refusal to accept stipend from Caliph Abu Jafar al-Mansur

Mughith bin Badil (ra) says that Al-Kharja bin Musab (ra) said Caliph Abu Jafar al-Mansur set a stipend of ten thousand dirhams for Imam Abu Hanifa (ra) and called him to come and take it. He advised me that this is a person who, if I return this money to him, will be angry with me, and if I accept it, will interfere in my religious affairs, which I do not like. I said this amount is too much in his eyes, so when he calls you to collect it, you will say you do not want to take it from Amirul Momineen. So, you refused.

(History of Baghdad)

Imam Azam's (ra) conversation with a Kharjee leader

Once, Dahak al-Kharjee, the famous leader of the al-Kharijites, captured Kufa under the rule of the Banu Umayyah. He came to Imam Sahib (ra), showed his sword, and said, "Repent." He asked what? Dahak said! You believe Hazrat Ali (RA) agreed to mediate in Muawiya's (RA) dispute. However, when he was right, what does accepting arbitrators mean?

Imam Sahib (ra) said! If my murder is intended, then it is another matter. If the truth is accepted, then allow me to speak.

Dahak said that I also wanted to talk.

Imam Sahib (ra) said! If the discussion is not settled, what is the remedy?

Dahak said! Let us both judge one person.

So, a person was chosen from one of Dahak's companions to judge the right and wrong of both parties. Imam Sahib (ra) said! This is what Hazrat Ali (RA) did. Then why is he blamed?

Dahak left suddenly and quietly.

(Sirat al-Nu'man, p. 70)

Jam (Cup) of the reservoir of Kausar

Once, Imam Abu Hanifa (ra) visited the Messenger of Allah ﷺ in a dream. He saw that Hazrat Ibrahim (AS) was on the right side of the Messenger of Allah (ﷺ) and then Hazrat Abu Bakr Siddique (RA). In this way, he counted seventeen elders and saw one of his neighbours standing before the cistern with a vessel in his hand. He takes up inquiry.

The Prophet ﷺ gave permission, so he gave him a cup; he ﷺ drank it and gave it to all his companions. But that cup did not reduce even to a fingertip, and that water was whiter than milk, colder than snow, and sweeter than honey.

(Al-Khairat Al-Hasan fi Manaqib Imam Abi Hanifah Al-Nu'man p. 170)

The most outstanding scholar in the world

The circle of teaching of Imam Azam Abu Hanifa (ra) was popular. At first, only Imam Hammad's (ra) students attended, but later the Imam of Faculties and his teachers also began attending his lectures. For example, Masar bin Kadam (ra) and Imam Amish (ra) regularly attended his lectures.

It is written in "Al-Jawahir al-Maziyyah" that in the teaching of Imam Azam (ra), the people from Makkah,

Medina, Damascus, Basra, Wasit, Mosul, Jazira, Raqqa, Nusaybin, Ramla, Egypt, Yemen, Yamama, Bahrain, Baghdad, Ahvaz, Kerman, Isfahan, Residents of Halwan, Estarabad, Hamdan, Ray, Qamis, Zumaghan, Tabaristan, Gorgan, Nishapur, Sarakhs, Bukhara, Samarkand, Kis, Sana'a, Tirmid, Herat, Nahestar, Azam, Khwarazm, Sistan, Madain, Musisa, Hams etc. used to participate.

Once, a person stood in the circle of Muqatil ibn Sulaiman (ra) and said: I have seen in a dream that a person came down from the sky wearing white clothes. "What a great thing that people have lost," Muqatil (ra) said. The world's most outstanding scholar will surely die if your dream is true. So, after some time, the news of Imam Abu Hanifa's (ra) departure was received. After hearing this news, Muqatil (ra) recited "Ana Lilla Wa Ana Ilya Rajion" and said! It is a pity that the person who used to remove the problems from the Ummah of Muhammadiyah (ﷺ) has passed away from this world.

(Al-Khairat Al-Hasan fi Manaqib Imam Abi Hanifah Al-Nu’man p. 171)

The patience of Imam Azam (ra)

Imam Azam (ra) was the owner of a very gentle nature and a tolerant personality. He was a person of great endurance and immense patience. A person even called him a heretic during a debate with him. He said it! May Allah forgive you; He knows what you said about me is invalid. I'm afraid I have to disagree with your belief. Ever since I have known Allah, I have not known anyone equal to Him. I seek His forgiveness and fear His punishment. Saying this, he burst into tears and fell unconscious. When he regained consciousness, the man said! Forgive me. He spoke! Whoever ignorantly says something about me is forgiven, and whoever points out faults in me despite knowledge is guilty.

(Al-Khairat al-Hasan p. 130)

Once upon a time, a circle of disciples and devotees visited Masjid-e-Khef. A person asked about the problem. Imam Abu Hanifa (ra) answered appropriately. He said that Hasan Basri (ra) has spoken against it. He said! Hasan Basri (ra) made an ijtihad mistake in this matter. A person with his face covered by a cloth stood up and spoke! O son of Zania! You call Hasan Basri (ra) wrong. The people were enraged by his nonsense and wanted to kill him. But Imam Sahib (ra) stopped them and silenced everyone. He said to this person with great patience and dignity! Yes! Hasan al-Basri (ra) has made a mistake, and Abdullah bin Masoud (RA) has narrated this from the Holy Prophet (ﷺ), and it is correct. (Manaqib Lal-Mawafiq p. 298)

Generosity of Imam Azam (ra)

The aim of Imam Abu Hanifa's (ra) extensive trade was not only to earn wealth but also to benefit the people as much as possible. He had fixed the stipends of his friends and acquaintances. A section was reserved for Muhadeseen and Shaykhs. Students who needed support were supported by the household so they could concentrate fully on their studies. Many people who could not get an education due to poverty reached significant positions thanks to his help. The name of Imam Abu Yusuf (ra) is very prominent among them. Every year, Imam Sahib (ra) bought food and clothing for the teachers and Muhadeseen, sent them to serve them, and offered cash gifts and offerings. He used to say that I have not given anything from my wealth; all this belongs to Allah Ta'ala, and He has given me this wealth for you, gentlemen, which I am offering in your service.

(Manaqib Lal-Mawafiq p. 276)

Hazrat Sufyan bin Ayiana (ra) says! Imam Abu Hanifah (ra) used to give generously in charity. He used to send me gifts so often that I started to panic. I complained about this to some of his companions, he said! You would have been surprised if you had seen the gifts he sent to Saeed bin Abi Arooba (ra). Imam-e-Azam (ra) loved the Muhadeseen immensely and did not leave anyone to whom he did not do good.

(Al-Khairat al-Hasan p. 135)

Hazrat Shriek (ra) says! Whoever studied under him used to make him accessible to food and sustenance,

and also to spend on his family. When he looked for knowledge, he would say to them! Now, you have a great wealth because of what is lawful and forbidden to you. It has been recognized.

(Al-Khairat al-Hasan p. 137)

Allama Ibn Hajar Makki (ra) writes that Imam Azam (ra) was the one who cared for and honoured his companions and neighbours the most. He would marry people in need and bear all the expenses himself. He used to send the costs for each person based on their status.

When his son Hammad recited Surah Fatiha from his teacher, the teacher offered him one thousand dirhams. He said, "Hazor, what great feat have I done that you are offering such a large amount of money?" Imam Abu Hanifah (ra) said, "This offering is meagre compared to the wealth you have bestowed on my son." I would have offered that if I had more than that.

(Manaqib Lal-Mawafiq p. 270)

Allama Mawafiq bin Ahmad Makki (ra) writes! A rich man lived in Kufa. He was very self-possessed and modest. There came a time when he became poor and needy. He used to go to the market, work hard and be patient. One day, his daughter saw a cucumber in the market. He went home and asked his mother for money to buy cucumbers, but his mother could not fulfill his wish due to a lack of funds. The household goods were already sold little by little. The girl started crying. This person decided to seek help from Imam Azam (ra). He came and sat in his assembly, but could not open his

mouth from shyness and modesty. Imam Azam (ra) recognized, through his wisdom, that this person had a need, but he did not ask out of modesty. When that person got up and started to leave, Imam Sahib (ra) sent a man after him to find out about his condition. The man went home and told his wife I could not ask for anything in this blessed assembly due to shame. The man sent by Imam Azam (ra) returned and informed Imam Sahib (ra) of everything. When part of the night had passed, Imam Sahib (ra) reached his house with a bag of five thousand dirhams, knocked on the door, and said! I am leaving something at your door; take it. Saying this, you came back. When the family members opened the bag, they found five thousand dirhams inside, and this was written on a piece of paper.

"Abu Hanifa (ra) came to your door with a small amount of money. It is his lawful earnings. Use it and do not return it."

(Manaqib Lal-Mawafiq p. 281)

Once, a thousand pairs of shoes were brought to Imam Sahib (ra) as a gift, and he distributed them among all his friends, neighbours, people experiencing poverty, and students. By chance, in Syria, his son Hammad was in need, so he ordered him from the market. People asked what Hazrat is, and he said! The blessed saying of the Messenger of Allah (ﷺ) is that when a gift comes to a person, his companions share it with him.

Imam Sahib (ra) had a noble habit of sending gifts to his friends and acquaintances on Eid and treating them well. What did the poor girls do with their marriages? He gets the same value as the scholars, elders, and

neighbours when he brings something for his child. He used to spend all his business profit on students and scholars. If someone had thanked you, he would have heard the words of the Messenger of Allah (ﷺ)!

“I am a treasurer and spend where I am commanded.”

Imam Sahib (ra) said that I have never owned more than four thousand dirhams, which I have spent because Hazrat Ali Al-Murtaza (RA) said it is not suitable for a man to have more than 4,000 coins.

Honesty

Hazrat Waki (ra) says! Swear to Allah! Imam Abu Hanifah (ra) was very honest. In his heart was the glory of Allah and His fear. He did not prioritize anything over his pleasure.

(Manaqib Lal-Mawafiq p. 233)

A villager kept one hundred and seventy thousand dirhams with him as a trust, during which he died. He did not tell anyone that I held this money in trust with Imam Abu Hanifa (ra). His children were adults, and when they became adults, Imam Azam (ra) called them to him, handed them all their father's money, and spoke! It was your father's trust. He returned this trust secretly so that people would not know about such a large amount and would not harass them.

(Manaqib Lal-Mawafiq p. 237)

Because of Imam Azam's (ra) purity, trust, and honesty, people greatly respected him. Along with them, some envious people and opponents were always worried about defaming him and lowering his status. Once, these malicious people entrusted a bag of money to you through someone with an official seal attached. The envious suspected that, over time, Imam Sahib (ra) would use this money in his business, and then they would have a chance to defame him. So, a person with a plan filed a claim with Qazi Ibn Abi Laila of Kufa, stating that Imam Abu Hanifa (ra) had given the property of such-and-such a person to his son, even though the property was held in trust. So, Imam Sahib

(ra) was called and told that he was accused of having invested the faith of such a person in his business. He said! This allegation is entirely false. His trust is safe with me. If you want, you can confirm by sending official representatives. When those people came, they found confidence in his treasury as it was, with the official seal. Everyone was sorry to see this.

One of the reasons for his regret and surprise was that Imam Azam (ra) had accumulated so many trusts that were beyond his imagination. Muhammad bin Al-Fazl (ra) says! When Imam Sahib (ra) died, he had people's trusts worth five crores, which his son returned to the people.

(Manaqib Lal-Mawafiq p. 234-235)

This suggests that Imam Sahib (ra) established a robust system to safeguard the people's trust. Office, household, employees, account registers, and accountants. On this basis, it can be said that Imam-e-Azam (ra) has presented a clear concept of an interest-free pure Islamic bank by planning and taking practical measures to protect people's property and funds and ensure their return to their original owners.

Objections to Imam Azam (ra) and their answers

The cross-examination of Imam Azam (ra) is not valid

First objection

Imam Nasa'i (ra) writes in "Kitab al-Wazifa," Darqutni (ra) in his Sunnan, and Ibn 'Adi (ra) have examined Imam Abu Hanifah (ra) and described him as weak in the hadith.

(Al-Dhahabi: Mizan al-Atedal:4/52 of the Translation of Translation 9092)

There is no validity in cross-examination about Imams whose Imamate and majesty are agreed upon by most scholars. His majesty remains in place, and there is no effect on his credibility. Otherwise, he will not be able to prove the credibility and justice of even the great Muhadeseen because there is undoubtedly someone's cross-examination on all the great imams of hadith. Yahya bin Moin (ra) did it on Imam Shafi'i (ra), Imam Zahli (ra) did it on Imam Bukhari (ra), Imam Ahmad (ra) did it on Imam Uzai (ra), Imam Karabisi (ra) did it on Imam Ahmad (ra), Ibn Abi Zayb (ra) did it on Imam Malik (ra). Ibn Hazem (ra) called Imam Tirmidhi (ra) and Imam Ibn Majah (ra) unknown. Imam Nasai (ra) was accused of being a Shia.

(At-Taliq Ali Al-Qasas: 96, Imam Abu Hanifah (ra) and the Knowledge of Hadith: p. 100)

If all these sayings are believed, then none can be declared reliable.

The famous Shafi'i scholar Tajuddin Subkey (ra) describes a rule!

"The truth with us is that the person whose Imamate and justice are proven and who praise and purify him are many, and those who cross-examine him are rare; then this is the proof here that this cross-examination is religious prejudice or done for any other reason (including misunderstanding). We will not pay attention to the cross-examination of such a person, but we will make the court the standard; otherwise, if we open this door or start prioritizing the cross-examination, none of the imams can escape. That's why no imam has passed away without being taunted and humiliated by someone who has not prepared for his death.

Second objection

Imam Azam (ra) was not confident about Ahadith.

This is an unsubstantiated objection, as some scholars questioned Imam Azam (ra) only vaguely, as Hafiz Ibn Hajar (ra) did in Muqaddama Fateh al-Bari regarding Imam Abu Hanifah (ra)!

The cross-examination of the aggressors about Imam Abu Hanifa (ra) is unacceptable. Some were cross-examined because of the abundance of conjecture, some were cross-examined because of the lack of Arabic language, and some were cross-examined because of the lack of narration of hadiths. The narrator is not hurt by reason. How can cross-examination

about Imam Abu Hanifah (ra) be popular when his contemporary scholars say such affirming words about him. Imam Yahya bin Moin (ra) was asked about Imam Abu Hanifah (ra), and he said! He is fair and trustworthy, as judged by Muhadiseen such as Abdullah bin Mubarak (ra) and Waki bin Jarrah (ra). What do you think about them? (Muqaddama al-Ala al-Sunnan: 3/26)

The majority of Muhaditheen, including the examiner, have not only confirmed but also acknowledged the Imamate of Imam Abu Hanifa (ra) in the science of Hadith. The first and greatest Imam, Shuba bin Hajjaj (ra), of the knowledge of cross-examination and adjustment, says about Imam-e-Azam (ra).

كان و الله ثقة ثقة

(Al-Antaqah: p. 127)
Wa-Allah, Imam Abu Hanifah was trustworthy.

Yahya bin Saeed al-Qattan (ra), the second great imam of cross-examination and modification, says about Imam-e-Azam (ra)!

انه لا علم هذه الامة بما جاء عن الله و رسوله ﷺ

Indeed, there is no knowledge of this except by what came from Allah and His Messenger (ﷺ).
(Ibn Majah and Knowledge of Hadith: p. 167)

Imam Abu Hanifah (ra) was a great scholar of the Quran and Hadith in this Ummah.

Yahya bin Moin (ra), the third great imam of cross-examination and modification, says!

كان ابو حنيفه ثقة حافظا لا يحدث الا بما يحفظ ما

سمعت احد ايجر حه

Abu Hanifa (ra) was trustworthy, a memorizer, and he only spoke of what he memorized. I heard someone.

(Tarikh-e-Baghdad: 13/319)

Imam Abu Hanifa (ra) was reliable and a hafiz; he used to narrate the same hadith he had memorized. I did not hear anyone cross-examining him.

Imam Abu Dawood (ra) says!

عد ل فما ظنک بمن عد له ابن المبارک

Go back, so what do you think of the one who counted Abdullah bin Mubarak (RA)

(Manaqib Kardri: 1/91)

Imam Abu Hanifa (ra) was trustworthy, and what can anyone doubt about the one whom Ibn Mubarak (ra) has declared as just?

Hazrat Sufyan Thori (ra) says! Imam Abu Hanifa (ra) was a firm holder of knowledge and avoided transgressing the commands of Allah. Saqqah used to take the hadiths of the narrators, which were correct according to them; in the same way, he used to adopt the last act of the Messenger of Allah ﷺ and the

scholars of Kufa, but still, a group of people mocked and insulted him. May Allah forgive us all.

The third objection

Imam Abu Hanifah (ra) is one of the companions of opinion (As'hab al-Raye)

(Dhahabi: Al-Mizan)

If opinion means intellect and understanding, then this is an excellent impression in favour of Imam Abu Hanifa (ra) because it is one of the best qualities of Imam Sahib (ra). Because those who do not have wisdom will not know. And if the purpose of the objector is the supposition (Qiyas), which is one of the four arguments, then this is not a new thing, nor is Imam Abu Hanifa (ra) alone in the conditions set by the scholars. On the contrary, when the scholars of the ummah do not find any text in the book, sunnah, the consensus of the ummah, or the works of the companions in a difficult situation, they take the path of speculation (Qiyas).

At the same time, that opinion is acceptable and desirable. And let it be the opinion of him who is the most outstanding jurist, the most virtuous of heart, the most profound in knowledge, the least troubled, the most determined, the most perfect, the most understanding, the Companions of the Prophet (ﷺ) are those who have seen the Qur'an revealed in front of them. Imam Abu Hanifah (ra) has received the most favour from the followers. According to Imam Sahib

(ra), the sayings of the Companions and their fatwas are such evidence that the supposition will be abandoned.

Abu Mati (ra) says! Once, Imam Abu Hanifah (ra) was holding a meeting in the masjid of Kufa, and I attended. Suddenly, Sufyan Thauri (ra), Muqatil bin Jabban (ra), Hammad bin Salama (ra), Jafar al-Sadiq (ra), and other scholars entered and talked with Imam Abu Hanifa (ra). He said that it has reached us that you are too involved in speculation (Qiyas) in religion, and we are terrified of it. Therefore, the first guesser was Iblis. Imam Abu Hanifah (ra) spoke with them from Friday morning until the fall, presenting his position!

First of all, I follow the Book of Allah, then the Sunnah of the Messenger of Allah (ﷺ), then the rulings of the Companions, and among them I also prioritize the unanimous verdicts of the Companions. After that, I guess, everyone got up at once, kissed the Imam's hands, and confessed that he was the leader of the scholars. Imam Sahib (ra) forgave all the news we got about you, because of which we impeached you. May Allah forgive us all.

Imam Abu Ja'far (ra) writes with his chain of transmission that Imam Abu Hanifa (ra) used to say that those who speak about us prefer conjecture over the text, so is there any need for conjecture in the existence of the text? We only do Qiyas when there is a dire need, while we look first at the Book and Sunnah and the Companions (RA) rulings in this matter. Then, when we find no evidence, we make assumptions based on general principles.

(Mezan al-Sharani)

Allama Jalaluddin Sayuti (ra) has quoted the saying of Naeem bin Umar (ra) in Tarikh al-Bukhari, saying that I heard Imam Abu Hanifa (ra) say that people are surprised when they say, 'I have issued a fatwa based on my opinion.' I give a fatwa only on the influence of the Companions.

It is narrated from Imam Abu Yusuf (ra) in "Manaqib al-Qari" that when someone was injured in an accident, Imam Abu Hanifa (ra) would say, "Do you have any opinion of the Companions about it?" If we had a word, we would follow it. If there were a difference, he would follow the majority's opinion; otherwise, he would follow the Qiyas.

In Imam Khwarizmi's (ra) Jama Masanid, he said that Khatib Baghdadi (ra) and others have criticized Imam Azam (ra) for not following hadith and adopting opinions. This may be the opinion of people not remotely related to jurisprudence. Any man with a flair for jurisprudence and acts with justice will be forced to admit that Abu Hanifah (ra) is the most outstanding scholar of hadith among people. And he was most familiar with the works of the Companions.

Fourth objection

Imam Abu Hanifa (ra) did not know much about or remember Hadith.

(Muqaddama Ibn Khaldun)

Allama Ibn Khaldun (ra) has written that people say that this sentence automatically weakens the argument because Allama Ibn Khaldun (ra) was not an expert in Sharia sciences.

Allama Sakhavi (ra) has written that Allama Ibn Khaldun (ra) was an expert in historical matters. Still, he was not an expert in Shariah matters because the fields of expertise of a historian and a Muhadiseen are different. Neither of the two can say the final thing about the other. Allama Ibn Khaldun (ra) writes that Imam Abu Hanifah's (ra) hadiths are fewer because he imposed stringent conditions on the hadiths and their evaluation. He deliberately abandoned the narration of the Hadith. His character, above and beyond this act, indicates that Imam Sahib (ra) was one of the great scholars of Hadith. Apart from this, being short-sighted is not a defect.

One hundred forty-two hadiths have been narrated from Hazrat Abu Bakr (RA) Siddique, 139 hadiths from Hazrat Umar Farooq (RA), 146 hadiths from Hazrat Uthman Ghani (RA), and 586 hadiths from Hazrat Ali (RA). (Summary of Tahzeeb al-Kamal: 206)

These are the Companions who had a special closeness to the Messenger of Allah ﷺ and spent a long time with him. Everyone knows about their knowledge and jurisprudence, but despite this, the

hadiths narrated from them are very few compared to other companions. To say that Imam Azam (ra) had few hadiths is an allegation with no basis in fact. Hasan bin Ziyad (ra) says about Imam Abu Hanifa (ra) that Imam Sahib (ra) narrated four thousand hadiths. Among them, two thousand were from his teacher, Imam Hammad (ra), and two thousand were from the rest of the Mashaikh.
(Manaqib al-Mawafiq: 1/96)

Allama Ameer Yamani (ra) says that the number of authentic hadiths narrated from the Prophet ﷺ is four thousand four hundred without repetition.
(Tauzeh al-Afkar: p. 63)

Mulla Ali Qari (ra) has narrated from Muhammad bin Samaa (ra) that seventy thousand hadiths are found in the works of Imam Azam (ra).
(Manaqib Ali Al-Qari Bazil Al-Jawahir: p. 474)

Imam Muhammad (ra) has quoted numerous issues from Imam Abu Hanifa (ra), directly quoted from hadiths. Shafi'i scholar Hafiz Muhammad Abu Saleh (ra) says! Despite being the hafiz of numerous hadiths, the number of narrations from Imam Abu Hanifa (ra) is less. The reason for this is that he got involved in inferences. In the same way, the number of hadiths from Imam Malik (ra) and Imam Shafi'i (ra) is also less compared to their hadith collections. Imam Abu Hanifah (ra) was a great Hafiz and Kabar Rijal of Hadith. If he had no passion for hadith, how would he solve jurisprudential problems?

(Al-Aquod Al-Jumman Chapter 23, concerning Tanib al-Khatib by Al-Kothari: p. 156)

The accusation of spreading the faith of "Irjaa" on Imam Azam (ra)

During this time, many false sects of Muslims were born. One of them was the Marjeyah Sect. This sect consisted of several branches. These people brought philosophy into Islam; they were influenced by it when Jabriya, Qadriya, etc., emerged. Marjeyah, Jabriya, and Qadriya were closer to each other. Greco-Romans, Daheriyah, Marjeyah, and Khawarij were counted in the same ranks. Iranian philosophers directly influenced them with their ideas. Marjeyah is derived from Iraja. In Arabic, it means 'delay'. They believed that faith comes first and action comes last. Faith is related to the heart and not to actions. After faith, a person can continue to commit evil deeds without punishment. Some scholars of that time called this sect part of the Khawarij. It is possible that the Kharijites also adopted the same philosophy at first. Some opponents accused Imam Abu Hanifa (ra) of belonging to this sect. This sect was organized in the era of Farhad bin Muawiyah in 62AH. The ruler of that time was satisfied with these beliefs. He was strengthened by it and defended them. He patronized this sect well. He believed that faith is related to the heart, not to action. Even if the ruler is an adulterer or a drunkard, obedience to him is obligatory. A person who recites Kalma Tayyaba was once a Muslim. Hell is prohibited even for an inactive Muslim. Iman is just a word between a servant and Allah. There is no interference of Shariat in it. Kalima is only the name of the confession of monotheism. The relation of faith is

equal for all. The faith of angels, jinn, prophets, messengers, and ordinary people is similar. The confession of the tongue is better than the righteous deed. There is no separate existence of sin. These are all human actions that cannot be punished. Man does not distinguish which action is a sin or a reward. The Qur'an and Hadith cannot establish this distinction, but the human intellect can decide. Therefore, if one person calls an action a reward based on reason and another a sin, they will have arguments, so it is impossible to decide.

It is proven from the books written by Imam Azam Abu Hanifa (ra) and his students that Imam Sahib (ra) never had such beliefs and never preached them. This accusation was made based on jealousy and malice.

Allama Hafiz Abdul Barr al-Malki (ra) writes!

Although many scholars are called Marjeyah, the wrong side has been highlighted in this regard because of the Imamate of Imam Abu Hanifah (ra), but this has not been done for others. Those who were jealous of him used to attribute bad things to him. His demeanour was utterly free from these things, although many scholars have praised him and acknowledged his excellence.

(Jami Bayan al-Ilm wa Fazlah: Volume 2, p. 148)

Explanation of the religion of Imam Azam (ra)

Abu Muqatil (ra) says! I heard from Imam Abu Hanifah (ra) that he used to say that there are three types of people according to us.

1) **Prophets.** Who are heavenly people
2) **Polytheists**. About whom our testimony is to be hellish
3) **Believer.**

About which we pause. He does not testify that any of them are in heaven or that anyone is in hell. Yes, they have the hope of heaven and the fear of hell about them. We say what Allah Ta'ala said in the Holy Qur'an (They have done one good deed and another evil deed so that Allah Ta'ala will forgive them) until Allah Ta'ala decides about them and pardons them. Have hope. Allah Almighty said! Research: Allah never forgives anyone who associates with Him and forgives whomever He wills for a lesser sin than shirk. They also fear punishment due to sins and mistakes, and no one has made Paradise obligatory for himself, no matter how much he fasts and worships, except the Prophets and those whom the Prophets called paradise.
(Muhaddith status of Imam Abu Hanifah (ra): p. 122)

Imam Abu Hanifa (ra) said! The perpetrator of the major sins is not called Kafir. His case rests on the will of Allah Ta'ala.

Envious of Imam Azam (ra)

People who are ignorant of Imam Azam's (ra) greatness and perfection in knowledge and actions, and those who are envious, have been saying baseless things against him. Still, they have not been able to spoil the glory that Allah has bestowed upon him. The poisonous propaganda of the Envious people has not had the slightest effect on his high position, but the ignorant who taunt and insult the Imam spoil their destiny. In an attempt to break down the most muscular mountain, the person who strikes this will himself be torn off, and the mountain will not be harmed.

Comparison of Imam Abu Hanifah (ra) with other Imams in age

Imam Shafi'i (ra) was born when Imam Abu Hanifah (ra) died. At the time of Imam Shafi's (ra) death, then Imam Bukhari (ra) was ten years old, Abu Dawud (ra) was six years old, and Imam Ibn Majah (ra) had not even been born.

Imam-e-Azam Abu Hanifah (ra) was the closest to the Messenger of Allah ﷺ during the Mubarak time. Imam Abu Hanifah (ra) was born in 80AH, and Imam Malik (ra) was born in 95AH. Imam Abu Hanifah (ra) was fifteen (15) years older than Imam Malik (ra). Imam Shafi'i (ra) was born in 150AH. Imam Abu Hanifah (ra) was seventy (70) years older than Imam Shafi'i (ra). Imam Shafi'i (ra) did not find the era of Imam Abu Hanifa (ra). Imam Ahmad bin Hanbal (ra) was born in 163AH after the death of Imam Abu Hanifah (ra).
(Shami and Al-Khairat al-Hasan)

Imam Bukhari (ra) was born in 164AH, Imam Abu Dawud (ra) was born in 202AH, Imam Nasai (ra) was born in 215AH, Imam Tirmidhi (ra) was born in 209AH, and Imam Ibn Majah (ra) was born in 209AH.

Imam-e-Azam Abu Hanifa (ra) is the eldest of Imams Mujtahedeen and Imam Muhadeseen of the Companions of the Sahah Sitta and is his subordinate.

Imam-e-Azam Abu Hanifa (ra) and Tasawwuf

The reality of Tasawwuf is the purity of morals, inner reformation, strengthening one's relationship with Allah Ta'ala, disinterest in the world, concern for the hereafter, and purifying oneself from evil actions by adorning one's life with asceticism and piety. Cultivating good manners in all acts of worship, inculcating hatred for negativity, and inculcating pure qualities in oneself is called “Ihsan,” in the words of the hadith. Tasawwuf was not coined in the early centuries, but existed as Ihsan. In this regard, the renowned Wali Allah Hazrat Abu Qasim al-Quashari (ra) writes in his book "Al-Rasala tul-Qushairiyah".

"Know, may Allah have mercy on you! After the Messenger of Allah (ﷺ), no name of great virtue was given to the Muslims during his time, except the Sahabi) the Companion of the Messenger (ﷺ). Because there is no greater virtue than that, they were called “Sahaba.” When the people of other times found them, they took the company of Sahaba and were named “Tabeyien.” They had no other name than that. Then, those who came after were called “Taba-Tabeyien.” Then, different types of people were born, and their ranks became different. Then, those special people who paid more attention to religious works were called Zahid and Abid. Then heretics began to appear, advocating different sects. Every sect claimed that we were ascetics, then the unique people of Ahl al-Sunnah who were about to join their souls with Allah Ta'ala. They used to play their hearts out out of negligence.

Abandoning all standard terms, they named themselves Ahl al-Tasawwuf, and before the end of the second century of Hijri, this name had become famous among these sages.

(Spirit of Tasawwuf and Translation of Al-Rasala-tul-Qushairiyah: p. 27)

The reality of Tasawwuf existed during the time of the Companions of Rasool Allah (ﷺ), but it did not have a name. This name was first used for Abu Hashim (ra) in 150AH; he was called a “Sufi.” Searching for the word Sufism or Sufi with Imam Abu Hanifah (ra) would be an unnecessary and futile effort. However, the entire life of Imam Sahib (ra) is the whole of the reality of Tasawwuf. The essence of Tasawwuf, the "attribute of benevolence," is prominently seen in the life of Imam Sahib (ra).

Sheikh Hadith Maulana Zakaria (ra) says!

Tasawwuf of the present method did not exist during the time of the Sahaba and the Tabeyien, but the origin of everything can be found there. That is why Imam Abu Hanifah (ra) 's behaviour was the same type, prevalent in that era. The essential components of behaviour, piety and humility, fear of Allah, solitude, an abundance of worship, and austerity are all found in the biography of Imam Azam (ra).

Imam Rabbani Mahboob Subhani Hazrat Mujaddid Alf-al-Thani Sheikh Ahmad Sirhindi Farooqui (ra) says!

Sharia has three parts:

1. Knowledge 2. Action 3. Morals

Unless these three things are well understood, there cannot be a correct understanding of the orders of Shariat. Therefore, when the Shariah is achieved, Allah's pleasure will be achieved, which is better than all the happiness of this world and the hereafter. (Maktoob 36 Office I)

Allegiance and companionship

The most crucial aspect of Tasawwuf and behaviour is companionship. If the companionship of an elder is not obtained, the aspirant cannot reach the goal of Tasawwuf. It is this companionship because of which the Companions of the Prophet (ﷺ) became proud of (رضی اللّٰہ عنھم و رضواعنہ) the honour, and this honour was shared with the Tabeyien and became " والذین اتبعوھم بئاحسان." Because of this companionship, Hazrat Abu Bakr (RA) attained the position of Siddique. Due to this grace of companionship, Hazrat Abu Zarr Ghafari (RA) got the place of absorption and destruction. The purpose is that companionship greatly influences changes in circumstances and the development of morals.

Imam-e-Azam (ra) was born in Khair al-Quron at the same time, grew up in it, and passed away in the midst of it. He got the opportunity to meet and associate with

the Companions. In the same way, meetings and associations with Jalil-ul-Qadr Saints in Tabeyien will continue. The company of elders, adorned with the same spiritual qualities, enriched the life of Imam Sahib (ra) with asceticism, piety, abundant worship, and austerity.

Companionship of Imam Jafar Sadiq (ra)

Hazrat Ali Hajwari (ra) says that Imam Abu Hanifah (ra) is the caliph and authority of Imam Jafar Sadiq (ra) in the Tariqat. Imam Abu Hanifah (ra) determined the stages of behaviour and Tariqat in two years from Imam Jafar Sadiq (ra), and then said:

لَوْلاَ السَّنَتَانُ لَهَلَکَ النُّعْمَان

Had it not been for these two years, Nauman would have perished.

If I had not been in the service of Imam Jafar Sadiq (ra) for two years, I would have lost the inner reformation.

During the era of Imam Abu Hanifa (ra), Tasawwuf as an art was not separated from other Islamic sciences. Therefore, its terminology was also created later. Thus, neither the granting of a regular caliphate nor permission occurred in this era. Instead of staying in the sheik's company, attention was paid to inner reformation. Imam Sahib (ra) received the boon of

external and internal sciences from Imam Jafar Sadiq (ra).

Mufti Abu Al-Hasan Sharif Al-Kothari (ra) has written in his book "Imam Abu Hanifah Shaheed-e-Ahle Bayt" that a disciple of Maulana Abu Al-Wafaa Afghani (ra) has narrated that he said Hazrat Imam-e-Azam Abu Hanifa (ra), in the way of Imam Jafar Sadiq (ra), is authorized and caliph. Then, Dawood Tai (ra) is the authority and caliph of Hazrat Habib Ajami (ra) and Imam Abu Hanifah (ra) in Tariqat. Many biographers of Sufis, including Imam Manadi (ra), have considered Imam Sahib (ra) to be one of the great masters of Sufism and behaviour. Hazrat Dawood Tai (ra), a notable disciple of Imam Sahib (ra), is renowned for his Sufi practices and demeanour. Ustad Sheikh Abu Zahra (ra) has also described Imam Jafar Sadiq (ra) as the teacher of Imam Abu Hanifa (ra) in his book.

Imam Abu Hanifah (ra), A perfect Wali Allah

Hazrat Ali Hajwari (ra) says in his famous work "Kashf al-Majoob"! The Imam of the Imams, Muqtada of Ahl al-Sunnah, Sharaf-e-Fiqh, respected scholars, Imam Abu Hanifah Nu'man bin Thabit (ra) was steadfast in Mujahida and worship and the owner of great honour in the principles of Tariqat. He was often the teacher of Mashaikh. Great saints like Hazrat Ibrahim bin Adham (ra), Hazrat Fazeel bin Ayaz (ra), Hazrat Dawud Tai

(ra), and Hazrat Bishr Hafi (ra) received grace from him.

It is written in Muqaddama Dare-Mukhtar that Sheikh Abu al-Qasim Quashari Shafi'i (ra) says that my teacher Abu Ali Daqaq (ra) said! I received the Tariqat from Abu al-Qasim Nasr (ra). He acquired knowledge and Tariqat from Imam Abu Hanifa (ra), Maroof Karkhi (ra), Dawood Tai (ra), and Sari Suqti (ra).

Imam Abu Hanifah (ra) was a high-level Muhaddith and a Mujahid in Tariqat and Tasawwuf. But instead of the outward promotion of narration, hadith, and conduct, he made jurisprudence the goal of his life. He dedicated his entire life to the welfare of the Muslim Ummah and left it a set of Islamic laws in the form of Hanafi jurisprudence.

Shah Abdul Haq Muhaddith Dehlvi (ra) says that I heard Shaykh Nasrullah Shirazi Muhajir Makki (ra) saying that we believe that the knowledge and facts that Hazrat Ba-Yazid Bastami (ra) and Hazrat Junaid Baghdadi (ra) received are the same as those of Imam Abu Hanifa (ra) and Imam Shafi'i (ra) also had. Knowledge of Shariat and its rules is apart from that. Imams of jurisprudence were comprehensive of both jurisprudence and Sufism. In the same way, the Imams of Sufism were both inclusive, the only difference being the dominant and the defeated. In other words, jurisprudence dominated the imams of jurisprudence, and Tasawwuf dominated the imams of Sufism.

Shah Abdul Haq Muhaddith Dehlvi (ra) says! At the beginning of my education, I considered adopting the Shafi'i school of law, so I asked my mentor, Sheikh

Abdul Wahab Muttaqi (ra). He said! We believe the right is with Imam Abu Hanifa (ra). I asked! Do you say this based on arguments or based on discovery and observation? So, he said! We feel the same way.

(Introduction to Jurisprudence and Tasawwuf, p. 231)

Blessed is the saying of Imam Rabbani Mujaddid Alf-Thani Sheikh Ahmad Sirhindi (ra)!

"In the eyes of Kashf, the religion of Hanafi is seen in the form of a river, and other religions are seen in the form of small streams."

Sharee Nakhai (ra) says that Abu Hanifa's (ra) long silence, constant reflection, speaking less to people, and involvement in essential matters of inner knowledge and religion are clear signs of deep thought. His silence was called asceticism.

Imam-e-Azam Abu Hanifa (ra) is also the Imam of Ilm al-Tariqat:

In Dure-Mukhtar Shami, Hazrat Abul Qasim Quashari (ra) says in his treatise, despite being strict in his religion (Shafi'i) and leading in Tariqat. I have heard from Ustaz Abu Ali Al-Daqaq (ra) that he used to say I had acquired the Tariqat from Hazrat Abu Al-Qasim Nasrabadi (ra), and that Abu Al-Qasim (ra) used to say I had obtained it from Hazrat Shibli (ra). He learned from Hazrat Sari Suqti (ra), Hazrat Maroof Karkhi (ra),

and Dawood Tai (ra), and from Imam Azam Abu Hanifah (ra), he learned both Shariat and Tariqat.

Imam Abu Hanifah (ra) was a Muhaddith and jurist and held a high position in Tasawwuf and self-purification. Among his spiritual caliphs are Hazrat Ibrahim bin Adham (ra), Hazrat Dawud Tai (ra), Hazrat Abu Hamid Lafaf (ra), Hazrat Shafiq Balkhi (ra), Hazrat Maroof Karkhi (ra), Hazrat Ba-Yazid Bastami (ra), Hazrat Fazeel bin Ayyad (ra), Hazrat Khalaf bin Ayub (ra), and Saints like Hazrat Abdullah bin Mubarak (ra), Hazrat Waki' bin Jarrah (ra), and Hazrat Abu Bakr Waraq (ra) are included.

(Dare-Mukhtar Ali Hamish Rad-al-Mukhtar: Volume 1 p. 40)

Hazrat Fariduddin Attar (ra) writes in his famous book "Tazkirah tul-Auliya"!

Arif, scholar, Sufi, jurist, Muhaddith, scholar of the world, Abu Hanifa (ra), there was no end to Kufi's Riazat, mujahida, and his observations. He had a keen eye on Shariat and Tariqat. The inner was enlightened. He was a particular disciple of Imam Jafar Sadiq's (ra). Abu Hanifah's (ra) murids were like Fazil bin Ayyad (ra), Ibrahim bin Adham (ra), Bishr Hafi (ra), and Dawud Tai (ra).

(Tazkirah tul-Auliya: p. 18)

Sufis, the disciples of the Imam Abu Hanifah (ra)

Imam Sahib (ra) was superior to his contemporaries in Tariqat and Tasawwuf. Like jurisprudence and hadith, he was also a master of this field. Imam Sahib's (ra) greatness in this art can be estimated from his students who have reached the heights of fame in Tasawwuf. Seeing the position and status of the Sufi students of Imam Sahib (ra) and their greatness and love in the hearts of the people, one can acknowledge the greatness and heights of Imam Sahib (ra). A few famous students are mentioned!

Hazrat Ibrahim bin Adham (ra)

He belonged to a royal family. He held a high position of righteousness. He used to say that if you make your sustenance pure, there is no harm in not reciting Tahajjud at night or fasting during the day. He used to pray, O Allah! From the humiliation of my sin to your obedience. Someone told Hazrat Ibrahim bin Adham (ra) that meat had become expensive, so he said to make it cheaper, i.e., don't buy it. And it was told! When something becomes expensive, I give it up so it becomes the most inexpensive, even though it is costly.

Once, during Tawaf, he said to a person! Understand well that you cannot be blessed with the status of the righteous until you have completed the six valleys.

1) Close the door of luxury and open the door of hardship.
2) Close the door of honour and open the door of humiliation.
3) Close the door of comfort and open the door of hard work.
4) Close the door of sleep and open the door of awakening at night.
5) Close the door of prosperity and open the door of poverty.
6) Close the door of hope and open the door of preparation for death.

(Spirit of Tasawwuf: p. 28)

Hazrat Dawood Tai (ra)

He was considered among the high-ranking people of Kabar Mashaikh and Ahle-Tasawwuf. He was a student of Imam Azam (ra) and a contemporary of Hazrat Fazeel bin Ayaz (ra). He learned the knowledge of Shariah and Tariqat from Imam Abu Hanifa (ra). He was also familiar with other sciences and arts. He was the teacher and guide of the jurists in jurisprudence. He had taken refuge in a corner; he was aloof from worldly affairs. He had adopted asceticism and piety.

Hazrat Maroof Karkhi (ra) says, "I have not seen a person who considers the world completely worthless like Dawood Tai (ra)." He said the whole world was less valuable than a mosquito's feather. The Imam of Fiqh and Hadith, Hazrat Mohareb bin Dusar (ra), says that if Dawood (ra) had been in the early generation, Allah

would have narrated his story in the Holy Quran. Hazrat Dawood Tai (ra) died in 160AH.
(Shami, Ibn Abidin, Rad al-Mukhtar: 1/154)

Hazrat Fazeel bin Ayaz (ra)

Hazrat Fazeel bin Ayyaz (ra) is considered among the great sages of Tasawwuf. He was born in Samarkand and died in Makkah in 187AH. Qazi Sharik bin Abdullah (ra) says that every nation has a Hujjat in its time. Fazil Bin Ayyad (ra) is a Hujjat for his time. Hazrat Abdullah bin Mubarak (ra) used to say that there is no “Abdal” except Hazrat Fazeel bin Ayyad (ra) and his son Ali bin Fazeel in Hijaz (ra).

Hazrat Fazeel bin Ayaz was a robber in his youth and used to rob people. But an incident changed his world, and he turned towards goodness. Even if a woman was in the caravan, he did not go near her. He returned all the people whose wealth was with him during the evil time and went to Makkah. He stayed there for some time, then went to Kufa, met Imam Azam (ra), and continued serving him. He continued to study Shariat and Tariqat from him for a long time. His sayings about Tasawwuf are precious. He has a saying that whoever fears Allah, nothing can harm him, and whoever fears other than Allah, nothing can benefit him.

(Sir Al-Allam al-Nabila, translated by Fazil bin Ayyad: 7/395)

Hazrat Bishr Hafi (ra)

Hazrat Bishr Hafi bin Harith (ra) has a very high position in Tasawwuf. He fought very hard. He was among the friends of Fazeel bin Ayaz (ra). His original homeland was Marv, but he settled in Baghdad. And there he died in 227AH. The story of his repentance is something like he was a drunkard. One day, he was walking home from the bar when a piece of paper fell on the ground. He saw that "Bismillah al-Rahman al-Rahim" was written on it. He picked it up. He had one dirham. He bought perfume from it, perfumed the piece of paper, and placed it in a crack in the wall.

On the same night, a pious man saw in a dream that someone was saying, "Go and tell Bishr Hafi (ra) that he perfumed my name and honoured it and placed it in a high place. We will also purify him and the world, and in the hereafter, we will grant him greatness and elevate him. This elder thought that this man was a drunkard and a sinner. Maybe I saw the wrong dream, so he performed ablution, recited Nafil, and slept. The second time, he had the same dream. Thus, the same dream appeared three times. I heard this voice that our message is for that man only. To deliver our message to him.

When morning came, he went out in search of the Bishr Hafi. He found out that he was sitting in a drunken assembly. He reached there and called him. People said that he was unconscious under the influence of alcohol. He said you should somehow go out and say that an important message has come to you, and that the person bringing it is standing outside. So that

person went inside and said to Bishr Hafi, "Get up, let's go out; someone has brought you a message." Bishr Hafi (ra) said, "Ask him whose message he has brought." That elder started saying that I had brought the message of Allah Ta'ala. He thought that the news for me was a message of punishment! He came out and heard the message. After hearing the message, his condition changed, and he sincerely repented. He repented from every sin and evil and began to worship Allah. He reached such a high position that he began to live barefoot on the ground by observing the truth. I stopped wearing shoes. That is why he became known as Hafi. ؒHafi ؒis called the barefoot. People asked him why he did not wear shoes, so he said, "Allah Almighty says,' I have made the earth a place for you. " So, it is impolite to wear shoes on a mat laid by the king.

(Mar’ at al-Isra', Tazkirah-tul-Auliya)

Kashf and Karamat of Imam Azam (ra)

Imam Abu Yusuf (ra) belonged to a low-income family. He was fond of reading and used to participate in the teachings of Imam Abu Hanifa (ra). His mother used to pick him up from school to earn some money. One day, Imam Abu Hanifah (ra) said to his mother! You let him learn knowledge. I can see that one day, he will eat Faludah with pistachio oil. (This used to be an expensive dish in those days) Hearing this, Imam Abu Yusuf's (ra) mother left grumbling. After some time, Imam Abu Yusuf (ra) finished his education and became a Qazi Qadah in the court of Caliph Harun

Rashid. He was sitting in the court with Caliph Harun Rashid when Faludah appeared at the king's table. The Caliph presented it in the service of Imam Abu Yusuf (ra). He asked what it was. Khalifa said! Faludah and pistachio oil. Hearing this, Imam Abu Yusuf (ra) laughed. When Khalifa asked why he was laughing, he narrated the whole incident. Khalifa said! Knowledge gives respect to religion and the world. May Allah have mercy on Imam Abu Hanifah (ra); he used to see things with the inner eye, which is not visible with the outer eye.

(History of Baghdad Vol. 14 p. 245)

Mentioned in the Hadith Mubarak!

"Be afraid of the believer's faith that he sees with the light of Allah."

Imam Abu Hanifa (ra) once told Hazrat Dawud Tay (ra) that you will be devoted to worship. He said Imam Abu Yusuf (ra) that you will be inclined towards the world, i.e., accept a worldly position and become wealthy. What Imam Sahib (ra) had said to his acuteness happened just like that.

Hazrat Zayd bin Ali's (ra) uprising against Banu Umayyah

Caliph Hisham bin Abd al-Mulk (died 125AH) of the Banu Umayyad government had started adopting some anti-Sharia policies. Hazrat Zayd bin Ali (ra), the son of Imam Zayd al-Abidin (ra), an essential member of the Prophet's family, declared against him to leave and wage jihad against him. It was the year 121 AH. But during this war, the Rawafidh, who called themselves Shi'an-e-Ali, were disloyal to him as usual and left him helpless on that occasion simply because he rejected the demand of Tabara to Hazrat Zayd (ra), Hazrat Abu Bakr Siddiq (RA), and Hazrat Umar Farooq (R.A.). This movement of Hazrat Zayd (ra) failed due to the disloyalty of Rawafidh, and Hazrat Zayd (ra) was martyred while fighting against the Umayyads along with his small followers.
(Al-Badiyah and Nahiyah: 6 /477-479)
(Baghia-tul-Talb per Tarikh Aleppo: 9/4037-4040)

Although Hazrat Imam Abu Hanifa (ra) did not participate in the movement of Hazrat Zayd (ra), he supported his initiative and declared him entitled to the Caliphate. Instead, it is reported that Imam Sahib (ra) likened this step of Hazrat Zaid (ra) to the battle of Badr.

Although Imam Sahib (ra) supported this movement, he took no practical part in it.

Imam Hafiz-Uddin Kardri (ra) writes about this!

"If I had known that these people would not deceive Hazrat Zaid (ra) in the way they did with his father Hazrat Hussain (RA), I would have joined them in Jihad. Because he is the faithful Imam, I will financially support him. So, he sent ten thousand dirhams to his service and told the messenger to apologize to Hazrat Zayd (ra) on my behalf for not participating in this movement. There was another reason not to participate in this movement.

Sheikh Abi Zahra (ra) has described it like this!

"The trust of the people with me has prevented me from participating in Jihad with Hazrat Zaid (ra); otherwise, I would have participated in it practically." I wanted to entrust these trusts to Qazi Kufa ibn Abi Laila, but he refused to take this responsibility. There was a danger that I might die in this state, and I would not be able to entrust people with their trust. Imam Sahib (ra) used to cry whenever he mentioned the uprising of Hazrat Zayed (ra).

(Manaqib Abi Hanifa: p. 227 Lal-Kardri)

Imam-e-Azam's (ra) stay in Haramain Sharifain

Imam Abu Hanifa (ra) remained in Makkah until the time of Abbasid Caliph Abu Jafar al-Mansur. The reign of Caliph Mansur begins in 136AH. Imam Sahib (ra) visited Makkah in 130AH.

Imam Azam (ra) used to go on Hajj every year. In this way, his stay in Haram Sharifain during Hajj is 4.5 years. In this way, the period of Qiyam in your harem is ten and a half years. Imam Azam (ra) used to learn hadiths and continue his teachings during his stay in Haramain Sharifain.

Umayyad Governor Ibn Habira's offer of office and Imam Abu Hanifa's (ra) refusal

Allama Shahabuddin Ahmed Ibn Hajar Makki Haithami Shafi'i (ra) writes!

Marwan bin Muhammad al-Hamar, the last caliph of the Banu Umayyad, appointed Yazid bin Amr bin Habira as governor of Iraq. At that time, a revolt against Banu Marwan broke out in Iraq. To control the situation in Iraq, Ibn Habira called upon the famous jurists of Iraq, including Ibn Abi Laila, Ibn Shabarmah, Dawood Ibn Abi Hind, etc. In the same way, he sent Rabi' in 130 AH and summoned Imam Abu Hanifah (ra) to make him responsible for the official seal, so that no official order would be issued without his seal, and nothing from the Treasury could leave without permission. Imam Sahib (ra) refused to hold the position.

Allama al-Shami (ra) writes in Aquod al-Jumman that among these scholars were Ibn Abi Laila, Ibn Shabarmah, and Dawood bin Abi Hind, who were given positions. Ibn Habira gave a seal to Imam Abu Hanifa (ra) and sent a messenger saying that he had been appointed as the custodian of the treasury, that he should keep this seal with him, and that no order should be issued without a seal. He refused to take office and seal it. Ibn Habira swore that Abu Hanifa (ra) would flog him if he refused. The scholars said to Imam Sahib (ra) that we have also joined the government by compulsion. You should also do the same and have mercy on yourself.

Qazi Simri has written that Ibn Habira swore he would whip his head if he did not accept the position. Imam-e-Azam Abu Hanifah (ra) declared I would not tolerate this task. Ibn Habira said that he swears by oath that I will beat him until he accepts this position or dies. Imam Sahib (ra) said that worldly punishment is acceptable to me compared to the hereafter. So, twenty lashes were given on his head. Imam Sahib (ra) said to Ibn Habira! Remember that he will have to stand before Allah, which will be more humiliating than mine. Allah will ask you. Hearing this, Ibn Habira signalled the executioner to stop and ordered him to be imprisoned. At night, Ibn Habira visited the Messenger of Allah ﷺ in a dream.

Ibn Habira narrates that the Messenger of Allah (ﷺ) said! So, he does not fear Allah, who kills and threatens a person of my Ummah without committing any crime. After that, Ibn Habira got scared and set him free. In this way, Imam Sahib's (ra) oath was fulfilled.

There is another narration in Al-Aquod al-Jumman that Imam Sahib (ra) was given ten lashes for ten days. When Imam Ahmad bin Hanbal (ra) was whipped, he used to cry, remembering the whippings of Imam Azam (ra) and pray for mercy for him.

Imam-e-Azam Abu Hanifah (ra) and the uprising of Nafs al-Zakiyya

In 145AH, Nafs al-Zakiyya (ra) rebelled against the Abbasid Caliph al-Mansur in Madinah. Nafs Zakiya's full name was Muhammad bin Abdullah bin Hasan bin Ali al-Murtaza. The people of Khorasan and other cities there were ready to support him, but could not do so effectively because of their remoteness. But a lot in their hearts for Imam Sahib (ra) was love.

Nafs-Zakiyyah led a large group against Mansoor's army, but he was unfortunately defeated on the battlefield and martyred while fighting bravely.

After Nafs Zakia's martyrdom, his brother Ibrahim bin Abdullah rebelled against Mansur in Basra and quickly gathered a large army. They attacked and captured many cities, including Basra, Ahvaz, Fars, and Madain. He attacked Kufa with an army of 100,000 and was very close to defeating the Abbasid Caliph Mansur. However, this victory was defeated due to mismanagement in Ibrahim's army, and Ibrahim was martyred fighting the Abbasid army.

(History of Khalifa bin Khayat: p. 276-277)

Great scholars supported Ibrahim in this departure. Imam Abu Hanifa (ra) also openly endorsed him.

Imam Malik (ra) and the Alavi movement

Imam Malik (ra) issued a fatwa against the Abbasid government to support Nafs al-Zakiyya. It is stated in the history of Ibn Jarir (ra) that when Muhammad bin Abdullah bin Hasan bin Ali al-Murtaza (Nafs al-Zakiyya) gave the fatwa to pledge allegiance to him, people asked him that we had pledged allegiance to the caliphate of Mansur.

Imam Malik (ra) replied that a pledge of allegiance is permissible in a situation of compulsion. People pledged allegiance to Nafs al-Zakiyya at his request, and Imam Sahib (ra) took refuge in a corner. They faced the Abbasid army, and Nafs al-Zakiya was martyred. His brother Ibrahim invaded Iraq and captured some cities, but he, too, was martyred. The Abbasid Caliph flogged Imam Malik (ra) for issuing a fatwa supporting Muhammad Nafs al-Zakiyya. The crime of Imam Azam Abu Hanifa (ra) was more significant because he used to raise his voice publicly to support his teachings. Influenced by his advice, one of Mansur's generals, Hassan bin Qahtaba, refused to fight against Nafs al-Zakiyya.

Hassan bin Qahtaba, the general of the Abbasid government, appeared in the service of Imam Abu Hanifa (ra) and said. My circumstances are similar but not hidden. I want to ask whether my repentance will be accepted. The Imam replied that if you feel ashamed of what you have done, Allah will forgive you. But you should be in such a state that if you are given the option to kill a Muslim or be killed yourself, then you should be ready to be killed yourself. Promise Allah that

I will never do the wrong things I have done. If this covenant is yours with Allah Almighty, then this promise and determination are your repentance.

Hassan bin Qahtaba agreed after listening to him. "I promise to Allah that I will not kill any Muslim after today.

When Ibrahim bin Abdullah al-Husseini Alavi declared a rebellion against the Abbasid government, Mansur called Hassan bin Qahtaba to his court and ordered Ibrahim to be killed. After hearing the king's words, he attended the service of Imam Abu Hanifa (ra) and informed him of the Caliph's intentions.

Imam Sahib (ra) said! Hasan, this is the time of your test. If you fulfill your promise to Allah, your repentance will be accepted; but if you return to your former commitment, you cannot escape the punishment for your previous sins.

After that, Hasan again repented and, with a solemn vow in his heart, went to the court of Caliph Mansur. He knew that it was difficult to come back alive now.

Hasan said to the king!

Amir al-Mominin! I refuse to do the work you have entrusted to me. By disobeying your command, I have obeyed Allah, so I have taken a large share, but by following you, I cannot sin, because I have a lot of sin in store.

After listening to Hasan bin Qahtaba, Mansoor got angry. Seeing this, Hasan's brother, Hamid bin Qahtaba, said to the king: Amir al-Mominin! His mental

balance has not been suitable for a year. It seems as if someone has seduced him. I will do this job head-on and do it better. The king let them both go. After they left, the king asked the courtiers which scholar Hassan had to visit that day. The courtiers said that Hasan bin Qahtaba used to visit Imam-e-Azam Abu Hanifa (ra).

Imam Abu Hanifa (ra) loved the Alaves and criticized the mistakes of the Abbasids. Imam Sahib (ra) had good relations with Zayd bin Hasan bin Ali Murtaza (ra). He had a close relationship with Imam Jafar Sadiq (ra), and his father, Muhammad Baqir (ra), had a solid relationship of love and affection. He used to get anxious when he saw their problems.

Political trial of Imam Azam (ra)

The Abbasid caliph Abu Jafar al-Mansur knew what Imam Azam (ra) was thinking. Imam Sahib (ra) was staying in Kufa. Mansoor wanted to avenge him for supporting Nafs Zakia and Ibrahim bin Abdullah. He wanted to test his loyalty. And he started thinking about how to test him. In the eyes of the people, Imam Sahib (ra) had a place, and his circle of friends spread far and wide, so he did not want to touch him directly, for fear that, through his influence, his government would be destroyed. He tried to use a tactic to trap Imam Sahib (ra), so there would be no danger to the government.

Soon, an opportunity came his way as the new city of Baghdad began to be built as the capital. Mansoor offered Imam Sahib (ra) the post of Qazi-ul-Qadah, which Imam Sahib (ra) refused to accept. Mansoor encouraged him in various ways, but he failed to convince Imam Sahib (ra). Mansoor always wanted to include Imam Sahib (ra) in his courtiers. Ultimately, Imam Sahib (ra) counted the bricks and supervised the workers for the city's construction to break Mansoor's oath. After digging the trenches and constructing the four walls of the town, Imam Sahib (ra) was absolved from his duty.

Mansoor's plan to trap Imam Sahib (ra) was foiled by Imam Sahib (ra). This is about the Alavi chiefs being imprisoned and their properties and estates being confiscated. Imam Sahib (ra) had tried to divert Mansoor's attention by taking this task upon himself,

but Mansoor wanted to confuse him under some pretext.

Mansoor was oppressing Imam Sahib (ra) for no reason. Caliph Mansoor wanted to punish Imam Abu Hanifa (ra) for the love of Ahl al-Bayt. This cruelty did not begin immediately after the rebellion of Nafs al-Zakiyya and his brother Ibrahim, but about five years later. Ibrahim's rebellion occurred in 145 AH, and Imam Azam died in 150 AH.

Imam Zafr (ra) says that after the rebellion of Ibrahim bin Abdullah, Imam Abu Hanifah (ra) started enthusiastically talking about political matters. Seeing all this, Imam Zafar (ra) said that he would not stop until hanging ropes were put around our necks. At the same time, a message came from Isa bin Musa, the minister of Caliph Mansur, to send Imam Abu Hanifa (ra) to Baghdad. Imam Sahib (ra) was taken to Baghdad. He was offered the post of judge, but he refused. The Caliph locked him in prison. He stayed there for fifteen days.

The end of cruelty and his martyrdom

When the oppression of Banu Marwan ended, the oppression of Banu Abbas began. The Abbasid caliph Abu Jafar al-Mansur called Imam Abu Hanifa (ra) to accept the post of Qazi al-Qadah. Imam Sahib (ra) declined the position. Mansoor imprisoned him and ordered that every day he should be taken out of the prison and be given ten lashes on the head, and announced in the bazaar. So, he endured this cruelty for ten days.

Allama Shami (ra) writes in his book Al-Aquod al-Jumman that while he was in prison, he was given a lot of trouble eating and drinking. He was whipped and bleeding, and, in that condition, he was carried around the market. After ten days had passed, he humbly prayed to Allah.

Allama Ibn Hajar Mukki Haithami (ra) writes that he was given a cup to drink. He said, "I know what is in it" (i.e., poison). I don't drink, so he was forced to lie down and put it in his throat. It is also said that all this happened in front of Caliph Mansur. Imam Sahib (ra) got the sense of death and went into prostration and died in that state.

Ibn Hajar (ra) writes that such severe pain and cruelty was not only because he refused to become a judge. Instead, one reason was that his opponents told Caliph Mansur that the revolt against Banu Abbas by Ibrahim bin Abdullah bin Hasan bin Ali al-Murtaza was carried out by Imam Abu Hanifa (ra). He has provided them with capital and used his influence. On hearing this,

Mansoor called him and had him killed (martyred) with cruelty. This incident occurred on Friday in Rajab, or on the 15th of Sha'ban 150AH. There is also a narration of half of Shawwal.

Imam Dhahabi (ra) confirms that Caliph Mansoor had poisoned Imam Abu Hanifa (ra), due to which he was martyred.

(Manaqib Abi Hanifah and Sahabahia: p. 30)

Imam Mawafiq Makki (ra) and Imam Yazid bin Muhammad Azdi (ra) have narrated that when Imam Azam Abu Hanifa (ra) felt the signs of death, he immediately prostrated and surrendered his life to the Almighty.

(Manaqib Abi Hanifah Al-Mawafiq: p. 442) (Tarikh Mosul: 1/425)

Arrangements and Burials

Allama Ibn Hajar Makki Haithami (ra) has written that five people brought him from the prison to where he was bathed. Qazi Baghdad Hasan bin Amara (ra) washed him, and Abu Raja Abdullah bin Waqid Harawi poured water on him. When Qazi Hasan bin Amara finished his bath, he said!

May Allah have mercy on you. He hasn't broken Iftar for 30 years or taken a sideways glance at night for 40 years. He was the most religious and the most pious among us. Those among us who accumulated the best qualities, whenever they were buried, were with goodness and sunnah and put those who came after them in forms. (i.e., no one knows him)

They had not yet finished his bath when the people of Baghdad gathered so large that only Allah knew the number. Some said there were 50,000 people, and others said there were more. The funeral prayer was performed six times. His son Hammad (ra) led the funeral prayer for the last time. For twenty days, prayers were offered on his blessed grave. He was buried in the Khezran cemetery on the eastern side, according to his will, because that land was not usurped. Hafiz Jamaluddin Muzi (ra) has written in the book "Al-Tahzeeb" that Imam Sahib's (ra) funeral prayer was performed six times, and due to the large number of people, he could not be buried until Asr.

Khatib Baghdadi (ra) says that he died in prison.

(Al-Khairat al-Hasan of Ibn Hajar Makki)

The state of grief of the Imams of Muslims on the death of Imam Abu Hanifah (ra):

Ibn Ubada (ra) says that I was present in the service of Ibn Jurij (ra) in 150AH when the news of the death of Imam-e-Azam (ra) came. He recited "Ana Lilla wa Ana Ilya Rajion" and fell ill and used to say, "Alas! Knowledge left.

Ameer-ul-Momineen, according to the hadith, Imam Shuba bin Hajjaj (ra), received the news of the death of Imam Abu Hanifah (ra); he said! The light of knowledge was lost from Kufa. Now, the people of Kufa will not see someone like Imam Abu Hanifah (ra). In another narration, he said that the jurisprudence of Kufa was left with him. May Allah shower His grace and mercy on them and us.

(Al-Khairat al-Hasan: p. 147) (Al-Antaqa: p. 126)

Jalil-ul-Qadr Muhaddith and famous Wali Allah Imam Ali bin Saleh bin Hai (ra) said on the death of Imam Sahib! The Mufti of Iraq passed away. The most outstanding jurist of the people of Kufa passed away.

(Manaqib Al-Ayima Arba: p. 67)

When Hazrat Abdullah bin Mubarak (ra) came to Imam Sahib's (ra) grave, he said! O Abu Hanifa! May Allah have mercy on you; when Ibrahim Nakhai (ra) died, he left his successor; when Imam Hammad bin Abi

Sulaiman (ra) died, he also left his successor. But O Abu Hanifa! You left no one like you on earth after your death, and saying this, you started to cry.

(Manaqib Abi Hanifah al-Maki: p. 455)

Qazi Baghdad Imam Hasan bin Amara stood on the grave and started saying! O Abu Hanifa! You were the successors of those who passed away for us. But you did not leave your successor behind you. If people become your successors in the knowledge you have taught them, they can't become your successors in piety. But may Allah's help be with them.

(Al-Khairat al-Hasan: p. 150) (Aquod al-Jumman: p. 364)

Descendants of Imam Azam (ra)

The details about the children of Imam Azam Abu Hanifa (ra), as found in the books of History and Manaqib, show that Imam Sahib (ra) had no other children except his son, Imam Hammad (ra).

Imam Dhahabi (ra) writes!

Imam Abu Hanifa's (ra) son, Hammad bin Abi Hanifa(ra), was a great scholar, pious, righteous, and highly pious. After his father died, he had many Amanat people whose owners were unknown. Imam Hammad (ra) took these trusts to the governor to deliver them to their owners. The ruler told him to keep these trusts because he deserved them. He said, "Weigh and count these things and take them into your possession so my father can be acquitted of this." Then, do what you think is appropriate. So, the judge did the same. Because there were so many of these things, weighing and counting them took several days. During this time, Imam Hammad (ra) went into hiding and did not appear until the Qazi placed these trusts with another trustee.

Imam Hammad (ra) died at a young age in 176 AH. He narrated hadiths from his father and other Muhadiseen. His son, Imam Ismail bin Hammad (ra), became a great scholar and served as the Qazi of Basra.

Imam Hammad bin Abu Hanifa (ra) had three sons besides Imam Ismail: Abu Habban, Uthman, and Umar.

Tomb of Imam Azam Abu Hanifah (ra)

In 459AH, Sharaful Malik Abu Saeed built a dome on Imam Sahib's (ra) grave and a seminary near it. This was the first Madrasah of Baghdad. Dars-e-Nizami was established in the same year.

Abu Jafar Masoud bin Abi al-Hasan Abbasi recited the verses for you:

Translation: Don't you see that knowledge was dead but revived by a hidden entity in this grave?

Similarly, this land was also dead, after which Abu Saad brought it back to life.

When King Ismail occupied Baghdad, the Rawafidh destroyed the dome and madrasa and started throwing garbage in the place. The same thing was done with the tomb of Hazrat Sheikh Abdul Qadir Jilani (ra). But Allah Ta'ala quickly cleansed Baghdad from these sedition-loving people.

In 974 AH, Sultan Salim bin Salim rebuilt the domes of both shrines, which are still standing. On seeing the grave of Imam Sahib (ra), an Arabic poet wrote a few poems, the translation of which is as follows:

Imam Sahib's (ra) grave is a garden of Paradise.

A lot of politeness boils down to this place.

May Allah bless him as long as the stars shine.

(Manaqib Kardri: Vol. 2, p. 33) (Imam Azam Abu Hanifah, Mufti Azizur Rahman: p. 117)

Holiya (Contour)

Imam Abu Hanifah (ra) had a very noble and beautiful personality. He was of medium height and whiteish in complexion, slender in body, with a somatotype that drew the eye, a broad forehead, a bookish face, juicy eyes, a broad chest, deep nostrils, a clear voice, wore the best clothes, and used a lot of perfume. Because of their scent, he was detected before his arrival. The conversation was lovely, and the voice was melodious. His visitors called him Hasan al-Wajah (the beautiful face), Hasan al-Thyab (the one with the best clothes), Tayyab al-Rih (the best-smelling), Hasan al-Majlis (the best companion), Hasan al-Karam (the most generous), حسن المواساة لا خوانه (the most helpful, sympathizers) used to say.

The shoes were very sophisticated. He used to fix his shoelaces while leaving the house. Socks were also used. Many types of hats were worn. In Jamia Masjid circles, he wore a long black cap, a common garment among Kufa's merchants. He used woollen clothes when necessary. He used to wear an apron and shirt on Fridays. According to the estimate of a disciple of Abu Mati, both of them were worth four dirhams. A mat was usually laid in the house.

Despite his wealth, he was cautious with his spending. His monthly expenses were not more than two dirhams. He stopped trading in the last part of his life. His guardianship was entrusted to his son Hazrat Hammad (ra). (Biography of Imam Arba)

Allama Samiri (ra) says that there was restraint in his conversation. He used to speak eloquently. In general, there were few. He used to protect the tongue from nonsense. Civility and seriousness were not allowed to go out of hand. He was never seen joking with anyone or laughing. He used to smile at the laughter.

دُرُود تنجینا

اَللّٰھُمَّ صَلِّ عَلٰی سَیِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰی آلِہٖ وَاَصْحَابِہٖ وَاِخْوَانِہٖ صَلٰوۃً تُنَجِّیْنَا بِھَا مِنْ جَمِیْعِ الْاَھْوَالِ وَالْاٰفَاتِ وَتَقْضِیْ لَنَا بِھَا جَمِیْعَ الحَاجَاتِ وَتُطَھِّرُنَا بِھَا مِنْ جَمِیْعِ السَّیِّاٰتِ وَتَرْفَعُنَا بِھَا عِنْدَکَ اَعْلَی الدَّرَجَاتِ وَتُبَلِّغُنَا بِھَا اَقْصَی الْغَایَاتِ مِنْ جَمِیْعِ الْخَیْرَاتِ فِی الْحَیٰوۃِ وَبَعْدَ الْمَمَاتِ ط اِنَّکَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ O

یا قاضی الحاجات یا مجیب الدعواۃ

یا شافی الامراض یا دافع البلیّات

یا حل المشکلات یا کافی المھمّات

یا رافع الدرجات یا ارحم الرٰحمین

(آمین)

Translation! O Allah! Send blessings on our leader and master, Hazrat Muhammad ﷺ, and his family, companions, and prophets, and through it, deliver us from all fears and troubles, fulfill all our needs, and cleanse us from all sins. May He (Allah) elevate us to the highest ranks in His sight and bless us with all good things in life and after death. Indeed, you are capable of everything.

Prayer for protection

دعا برائے حفاظت

اَللّٰھُمَّ حَبِّبْ اِلَیْنَا الْاِیْمَانَ وَزَیِّنْہُ فِیْ قُلُوْبِنَا

وَکَرِّہْ اِلَیْنَا الْکُفْرَ وَالْفُسُوْقَ وَالْعِصْیَانَ

وَاجْعَلْنَا مِنَ الرَّشِدِیْنَ۔

اَللّٰھُمَّ تَوَفَّنَا مُسْلِمِیْنَ وَاَلْحِقْنَا بِالصَّالِحِیْنَ

غَیْرَ خَزَایَا وَلَا مَفْتُوْنِیْنَ O

*****

وَاٰخِرُ دَعْوٰنَآ اَنِ الْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ

Oh God, make love to us, faith and adornment it
in our words and cause disbelief, immorality,
And disobedience is hateful to us.
And she made use of those who were strong.
O Allah, give us death as Muslims and join us with
The righteous are not disgraced nor tempted

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And they called us, for praise is to Allah, Lord of the worlds.

Publications of Sikander Naqshbandi

1 - Biography of The Greatest Prophet (ﷺ)
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2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
4 - HEARTS - In the light of the Quran
5 - What is Soul (Nafs)
6 - Historical Trees of Islam
7 - Hypocrisy
8 - Carelessness and Ignorance
9 - Muslim Protocols
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11 - Biography of Imam-e-Azam
12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)
13 - Great Women in Islamic History. V1 & 2
14 - Seerat Syedna Amir Muawiyah (RA)
15 - NAQSHBANDIA FAMILY
16 - STORIES OF AULIYA KARAM (ra)
17 - TASAWWUF
18 - Jihad and Mujahid
19 - Great Muslim Mothers
20 - Reputable Muslim Shaheed Ladies
21 - Speech Cautiousness
22 - Very Important Basic Masail
23 - Articles (English and Urdu)
24 – Khatamahu Misk (Kitab ad-Duaa)
25 – Assassination Attacks on the Rehmat-allil-Aalamin (ﷺ)
26 – Ghazwah Hind

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